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L'ESPURGATOIRE SEINT PATRIZ  
OF  
MARIE DE FRANCE.



*Sister Mary Agnes*



A.D. 1648



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# L'ESPURGATOIRE SEINT PATRIZ

OF

## MARIE DE FRANCE

*An Old-French Poem of the Twelfth Century*

PUBLISHED WITH AN INTRODUCTION AND A STUDY OF  
THE LANGUAGE OF THE AUTHOR



DISSERTATION PRESENTED TO THE BOARD OF UNIVERSITY STUDIES  
OF THE JOHNS HOPKINS UNIVERSITY, BALTIMORE, FOR THE  
DEGREE OF DOCTOR OF PHILOSOPHY

BY

THOMAS ATKINSON JENKINS



Philadelphia :

PRESS OF ALFRED J. FERRIS

1894

Dire verité  
E simplicité  
Ço'st bone fame

—*Distichs of Cato*

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TO

Dr. A. Marshall Elliott

WHOSE LABORS IN BEHALF OF THE ACADEMIC  
STUDY OF THE ROMANCE LANGUAGES IN  
THE UNITED STATES HAVE DONE  
SO MUCH TO MAKE SUCH A  
WORK A POSSIBILITY,

This Essay is Respectfully Dedicated



## PREFACE

IN the summer of 1892, when I began the work which has now reached completion, I had no larger aim than a critical publication of the text of the poem which is herewith offered to students of the origins of the French and English literatures. But the unfortunate death of Prof. Dr. Edouard Mall, of Würzburg, having left the whole subject of the Purgatory legend as it were *in suspenso*, and the fundamental question of the dialect of Marie de France being unsettled, it seemed desirable to add studies upon these subjects, as well as to present the new material as to the language of the author gathered in an examination of the hitherto unstudied manuscript of the *Espurgatoire*.

My aim has been to restore as nearly as possible (with the usual concessions to facilitate reading) the text of the poem as it came from the hands of its author. The means relied upon to reach this end have been the edition by Dr. K. Warnke of the *Lays* of Marie de France (an excellent work, though not entirely free from errors) ; the manuscripts of Marie's *Fables* which, for several years, have been before the Romance Languages Seminary of the Johns Hopkins University ; and, finally, the Latin *Tractatus* of Henry of Saltrey (of which the *Espurgatoire* is a translation) especially that version of it contained in the British Museum MS. Arundel 292.

Even with these aids, the restoration of the text

of Marie's poem from the single Paris manuscript, which, from indications, is two or three removes from the original, and somewhat carelessly written, has been a task not without obstacles. However short I may have fallen of the full attainment of my aim, I am glad to have been able to promote a closer acquaintance with an interesting figure in literary history, and with a legend which embodies so well the religious ideas of western Europe in the twelfth century.

The latitude which I have permitted myself in the matter of orthography seeks its main justification in my belief that, Marie's poem being a translation of a Latin treatise upon a Church subject, a tendency to Latinization was inevitable.

T. A. J.

PHILADELPHIA, *Christmas*, 1894.

## INTRODUCTION

THE history of the legends connected with the Purgatory of Saint Patrick in Ireland was first made known to a wide circle of modern readers by the eminent English scholar, Thomas Wright,<sup>1</sup> just fifty years ago. Briefly described, the so-called "Purgatory" was a cavern which was situated upon an island in Lough Dearg (County Donegal), and which, according to the general belief, furnished to men a veritable entrance to the world beyond the grave. Various alleged descents into this cavern during the twelfth and following centuries gave rise to a considerable body of literature, in which nearly all the languages of modern Europe are represented. Some of these works, mainly through the instrumentality of the Church, acquired an extraordinary popularity, especially in England and France. Spreading thence to Spain and Italy, the legend furnished the subject of a drama to Calderon, and almost certainly formed part of that common circle of contemporary ideas from which Dante drew the imperishable conceptions of the *Divina Commedia*.

The first mention of the Purgatory legend in literature is made by the monk Jocelin of Furness, in his *Vita Sancti Patricii* (about 1183).<sup>2</sup> This writer

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<sup>1</sup> *St. Patrick's Purgatory. An Essay on the Legends of Purgatory, Hell and Paradise current during the Middle Ages.* London, 1844.

<sup>2</sup> Jocelin's *Vita* was translated by L. E. Swift, *The Life and Acts of St. Patrick*, etc. Dublin 1809. The passage on the Purgatory occurs Chap. 172, p. 229.

attaches the legend not to the island in Lough Dearg, but to a mountain in another locality. Certain people, he says, having passed the night on this summit, and having been (as they reported) grievously tormented, have believed themselves purged of their sins and so saved from the gates of hell. Whence, he adds, comes the name "Purgatory."

Substantially the same form of the legend, but now connected with Lough Dearg, is that given by Giraldus Cambrensis in his *Topographia Hibernica* (1185-1187).<sup>1</sup> Giraldus adds some particulars and explains that the torments are inflicted by malign spirits, and that people say that penance thus undergone exempts the penitent from suffering for his sins after death.

Neither Jocelin nor Giraldus had the idea that the Purgatory was an entrance to the other world. This noteworthy development of the legend appears first in the now famous *Tractatus de Purgatorio Sancti Patricii*, written in Latin by a monk, Henry (?)<sup>2</sup> belonging to Saltrey, a Cistercian abbey in Huntingdonshire. This work was probably written about 1188 (see below). It narrates the experiences of an Irish "knight" (*miles*) named "Owein," who descended into the cavern to do penance for his sins and was led in turn through hell and the terrestrial paradise, and was finally permitted to look upon the glowing portals of the celestial paradise.

Henry's *Tractatus* laid the foundation of the fame

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<sup>1</sup> *Opera Giraldi Cambrensis*, ed. Dimock. Vol. V., p. 82. In *Distinctio* II., cap. v.

The MSS. have only the letter "H."



of the Purgatory throughout Western Europe, and formed the basis of nearly all the numerous notices and brief descriptions of the place and its wonders which are frequent in mediaeval writers. Moreover, it attracted to Ireland other penitents, whose descents were in turn written about and no doubt believed in. Such was the descent of Raymond de Perillhos (1397), described in provençal;<sup>1</sup> that of William Staunton (1409) written in English<sup>2</sup>; and that of Laurentius Ratold (1411) written in Latin.<sup>3</sup> Two other important reworkings of the legend—certain chapters in the older versions of the Italian romance, *Guerino il Meschino*<sup>4</sup> and the drama of Calderon<sup>5</sup>—seem to derive from Henry's *Tractatus* only, and not to be based upon any fresh pilgrimages to the sacred place.

At this point, it may be interesting to inquire what was the strong attraction which led the intelligent minds of this period to follow with such eager interest the accounts of visits to the other world? It was, no doubt, the conception of human life which the Church of Rome upheld and which went

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<sup>1</sup> Cp. Stimming, in Gröber's *Grundriss der Romanischen Philologie* II., p. 63.

<sup>2</sup> Cp. Ward's *Catalogue of Romances in the Department of MSS. in the British Museum* II., p. 484 ff. Wright, *op. cit.*, p. 140 ff.

<sup>3</sup> Ward II., p. 489 ff.

<sup>4</sup> Gaspari, *Letteratura Italiana* I., pp. 244 and 360. Cp. also *Modern Language Notes* VII., col. 397.

<sup>5</sup> Printed in the *Biblioteca de Autores Españoles* VII., p. 149 ff. Madrid, 1849.

far to determine the intellectual and moral atmosphere of the time. Man's chief care in this world, it was taught, was to so act as to insure his safety in the next. To avoid *sin*, to atone for *sin*, to escape hell and attain paradise, these were the concerns which lay most constantly and heavily upon the general consciousness. Add to this the absence of faith in the fixedness of Nature's laws, resulting in a ready belief in miracles and wonders of all kinds, and one can in some degree feel the force of the ardent interest which seized with avidity upon works like the *Tractatus*, which were believed to be the narratives of those who had actually seen and tasted either the frightful sufferings which awaited the confirmed sinner, or the untold felicities which were prepared for the elect.

It is the *Tractatus* of Henry,—one of the most striking works in the large mediæval literature which deals with the state of the soul after death,—enlarged by several additions, that Marie de France rendered into Old French verse “that it might be intelligible to lay folk.”<sup>1</sup> In doing this, she adopted the metre and many of the stereotyped conventions of the court poetry of her time, which in turn had taken its color from the troubadours.<sup>2</sup> The manuscript, of which a copy is published herewith, is the only one of Marie's poem now known to exist, although undoubtedly there have been others which are now lost. Marie, however, was not the only writer to translate

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<sup>1</sup> *Espurgatoire*, l. 2299.

<sup>2</sup> Cp. ll. 16, 189, 1919 ff., 2119 ff.

Henry's *Tractatus* into old French verse. M. P. Meyer<sup>1</sup> has collected the scattered notices of six other versions in Old French, four of which are anonymous. M. Meyer has also printed extracts from two of these,—the translations of Geofroi de Paris and of Bérol ; of three others, Mr. Ward has given liberal extracts<sup>2</sup> ; of the sixth, the beginning and end have been printed, also by M. Meyer<sup>3</sup>.

As might be expected, the Latin MSS. of the *Tractatus* which have been preserved do not present a uniform text. Dr. E. Mall gave<sup>4</sup> the results of his examination of the MSS. of the *Tractatus* owned by the British Museum, and of two others on the continent, and published three of these texts, viz.: (a) that of Bamberg (denoted by "A"), (b) that printed by Colgan<sup>5</sup> (denoted by "C"), (c) that of the British Museum, *Arundel* 292 (denoted by "K"). No one of the MSS. examined by him, according to Mall, presents a version which could

<sup>1</sup>*Notices et Extraits des MSS. de la Bibliothèque Nationale et autres Bibliothèques*, T. XXXIV., p. 239 ff.

<sup>2</sup>*Cat. of Romances* II., pp. 468, 471, 474.

<sup>3</sup>In *Romania* VI., p. 154.

<sup>4</sup>Zur Geschichte der Legende vom Purgatorium des heil. Patricius, *Romanische Forschungen* VI., p. 141 ff.

<sup>5</sup>In his *Trias Thaumaturga*, Louvain, 1647. Appendix VI., p. 273. This text, according to the *Catalogue of the MSS. of Cambridge* II., 328 and V., 594, was taken from a Cambridge MS. numbered F. f. 1. 27, fo. 568 (or 570). But Hardy, *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland* I., p. 72 ff., says Colgan's text is that of a MS. at Lincoln College Oxford, No. 28, fo. 75-98.

have been used by Marie in making her translation. It will be useful for us now to substantiate this conclusion of Mall's.

According to Ward,<sup>1</sup> the British Museum MSS. fall into two groups<sup>2</sup> :  $\alpha$ ) eight MSS. represented by *Royal* 13 B. viii. (I shall denote this MS. by "R") and that printed by Colgan ("C");  $\beta$ ) three MSS. : *Arundel* 292, *Harley* 3846, and *Cotton*, *Tiberius* E. i. To class  $\beta$  also belong : (a) the Bamberg MS. ("A") ; (b) the abridgment in the *Chronica Majora* of Matthew Paris<sup>3</sup> ; (c) the original of the version made by Jean Belet.<sup>4</sup>

We have thus made accessible to us good representatives of class  $\beta$  in MSS. A and K, and of class  $\alpha$  in MS. C. (That Ward is correct (p. 451) in classing A with K, and C with R, appears from a comparison of the passages which he quotes from R (pp. 446-449) with the corresponding passages in C. The two texts agree nearly word for word, while A and K show constant important variations in which they usually agree. Further : in Chap. XXI., KA employ (three times) the word *abbacia*, while CR just as consistently read *monasterium*).

Of which class, now, was the Latin MS. which lay before Marie ? In the passage just referred to, Marie agrees with KA in all three cases ; she translates (ll. 1947, 1950, 1975) the word by *abbëie*. In

<sup>1</sup> *Catalogue* II., p. 445.

<sup>2</sup> Not including two texts much abridged, viz., Egerton 1117 and Additional 33957.

<sup>3</sup> Ward, *Catalogue* II., p. 461.

<sup>4</sup> *Ibid.*, p. 477.

general, barring cases where A has undergone reworking, we shall find that Marie has regularly followed the readings of KA as against those of C (=R). This will be sufficiently shown by the following passages :

First case : Marie=K, as against C ; A is reworked. At l. 717 Marie has : *Qui a si bon purposement Mis en tun quer*, . . . corresponding to K's (Cap. V., l. 33) : *qui in corde tuo bonum propositum misit*, while C has : *qui in corde tuo confirmavit propositum*, and A shows reworking : *qui cordi tuo tantum et tam salubre inspiravit propositum*. Again, Marie (l. 884) has : *Ne volt un mot parler a els*, corresponding to K's (Cap. VI., l. 72) : *nec vel unum verbum eis respondit*, while C has : *nihil penitus respondens*, and A : *labiis suis indicit silentium nec respondet*. Again, Marie (l. 967) : *Il retint bien en sun pensé Cum Deus l'aveit einz delivré*, which reproduces K's (Cap. VII., l. 56 ff.) : *Ille vero mente retinens qualiter alibi ab eis deus liberavit*, while C has omitted the passage ; A reads : *Ac ille misericordie dei non immemor*.

Second case : Marie=KA, as against C. Marie (l. 708) has : *Res e tundu novelement*, and A (Cap. V., l. 27 ff.) : *barbis nuper rasis*, and K : *et nuper rasi*. C has nothing corresponding. Again, Marie (l. 1671) says : *Li ercevesque le menerent Un poi en sus* . . . corresponding to KA (Cap. XVI., l. 146 ff.) : *Pontifices . . . ab aliis seorsum subtrahentes*, while C has nothing at all answering to this clause. Again, Marie (l. 2017) : *Creiez mei qui de mes oeilz vi*, for which K reads (Cap. XXII., l.

15) : crede saltem quod ab oculis meis vidi, and A : credo [error for crede] saltem quod oculis meis vidi, while C is much fuller : et oculis meis harum rerum non valde dissimile multique mecum conspexere.

Third case : Marie=K, as against AC. Marie (l. 970) has : *Einz les despist e sis haiï*, as in K (Cap. VII., l. 56 ff.) : Hos omnino contempsit. The sentence is wanting in AC. Again : Marie (l. 1166) : *quant il deveit avaler*, for which K (Cap. XI., l. 27 ff.) : in descensione rote. . . Nothing corresponding in AC. Again, Marie (l. 1649) : *Chascune aveit a grant plenté La celestiene clarté*, answering to K's (Cap. XVI., l. 126 ff.) : Erant singule magnitudine lucis replete. In AC the sentence is wanting.

It follows from the foregoing that Marie translated a text which belonged to class  $\beta$ , and one which, as Mall had already seen,<sup>1</sup> stood very near to MS. K. MS. A, owing to thorough reworking which appears chiefly in the descriptions of hell and the terrestrial paradise, offers comparatively little aid in the establishment of Marie's text.

That neither A, nor yet K, can be the original from which Marie drew is sufficiently shown by the fact that K does not contain the lengthy prologue (Marie ll. 17-188) nor the Chaplain's tale of the Second Hermit (ll. 2117-2184).<sup>2</sup>

On the other hand, A omits the story of the Irish-

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<sup>1</sup> op. cit., p. 142.

<sup>2</sup> At l. 2190, Marie has *quinze salmes* while in K the number is *seven* (p. 196).

man (Marie ll. 215–264). Neither will *Harley* 3846, which, as we have seen, also belongs to class  $\beta$ ,<sup>1</sup> answer the requirements, since the account of Florentianus and all subsequent matters are not found in it (Marie ll. 2071–2296).

We can conclude, therefore, that the MS. which Marie used (which, if it exists, has not yet been made accessible to us), stood very near to B. M. *Arundel* 292, but differed from it in that it contained the prologue, the first homily (Marie ll. 1401–1484) in a form somewhat longer than that in A but shorter than that in R, the episode of the two abbots, and the Chaplain's tale.

It so happens that the *Espurgatoire* of Marie contains most of the reliable evidence which we possess as to the time in which its author lived and wrote. Before this evidence was examined, it was believed that Marie's *floruit* should be placed in the reign of Henry II., (1154–1189)<sup>2</sup> but according to later investigations it is more probable that her active period should be taken as just beginning about the time of the death of this king, and as continuing even into the next century. In order to place some fresh evidence in its proper connection, it will be useful to summarize here the reasons which have led to this conclusion.

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<sup>1</sup> Ward, *Catalogue* II., p. 464.

<sup>2</sup> So G. Paris, *Litt. Frçse au Moyen Age*,<sup>2</sup> p. 248, and Warnke, *Zeits. f. Rom. Phil.* IV., p. 226; *Lays*, Introd., p. XLIII.



These are best set forth in an essay by Dr. S. Eckleben, which appeared in 1885.<sup>1</sup> The appearance of this essay forestalled the publication of a study on virtually the same subject by Dr. E. Mall, but the results of the independent investigations of both scholars are the same in all essential points.<sup>2</sup>

1. Jocelin of Furness, writing about 1183 at the request of Thomas, Archbishop of Armagh, in mentioning the Purgatory<sup>3</sup> says nothing of Owein's descent, although this was said to have taken place long before, in Stephen's reign (1135-1154).<sup>4</sup>

2. Giraldus Cambrensis, who in 1185 accompanied Prince John ("Lackland") to Ireland, also says nothing of the descent of Owein. Giraldus being a churchman and a learned man for his day, as well as an indefatigable and somewhat credulous collector of miscellaneous information, it is very difficult to account for his silence if the *Tractatus* of Henry was written at this date.<sup>5</sup>

Mr. Ward on this point is "inclined to surmise that Giraldus had heard an inaccurate report of the present [Henry's] work, but that its popularity was not yet strong enough to impel him to name Sir Owen." It has been noted above, however, that Girald's account contains no idea of a visit in bodily

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<sup>1</sup> *Die älteste Schilderung vom Fegefeuer des heil. Patricius.* Halle, 1885.

<sup>2</sup> Cp. *Romanische Forschungen* VI., p. 140.

<sup>3</sup> See above p. 1.

<sup>4</sup> Eckleben, pp. 20-25, 45, and cp. Ward, II., p. 438.

<sup>5</sup> Eckleben, pp. 26, 46, and Ward, II., p. 440.



person to the other world, and his ideas of the Purgatory have all the air of having been gathered from oral sources only, during his stay in Ireland, and of representing the current talk at some distance from the locality itself. It has not been noted in this connection that in treating the folk-tales current in Ireland about St. Brandan, Giraldus, after repeating the tales about the marvellous voyage of the Saint which had reached him, refers the reader for further information to the book (*"libellum"*) which had been written on the life of St. Brandan.<sup>1</sup> That he would at least have mentioned so remarkable a work as Henry's, had he then known of it, can hardly be doubted.

3. Bishop Florentinus O'Cherballan, who, according to all the evidence, is the person named as such in the *Tractatus* (and by Marie, l. 2075) did not reach the dignity of a bishopric until 1185.<sup>2</sup>

4. Malachias (died 1148) who is twice mentioned in the *Tractatus*, (and by Marie, ll. 299, 2074), has always the title of "Saint," but he is not so named in the Life of him written by his friend, the great St. Bernard, nor was he formally canonized until 1189.<sup>3</sup> Mr. Ward<sup>4</sup> considers it beyond doubt that "popular opinion had pronounced him a saint long before 1190." Dr. Eckleben claims, on the other hand, that a learned monk such as Henry certainly was, would be very careful in the application of such a title.

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<sup>1</sup> *Topog. Hibern.*, Distinctio II., cap. 43.

<sup>2</sup> Eckleben, p. 56 ; Ward, II., p. 443.

<sup>3</sup> Eckleben, pp. 54, 56.

<sup>4</sup> *Catalogue* II., p. 443.

It is easy, indeed, to account for the addition of the title to Malachias' name, either as Mr. Ward has done, or by supposing that the movement towards his canonization had been begun long before and was a matter of common knowledge among the Cistercians, or finally, by ascribing the "Sanctus" to the writers of the later MSS. (the original MS. not having come down to us). It is not so easy to account for the state of affairs in Marie's *Espurgatoire*. The first time Malachias is named is in a passage which undoubtedly reproduces a part of the original *Tractatus*; the second time is in a passage which probably was added by another hand than Henry's, since it is preserved only in certain of the MSS., and these, according to Mall,<sup>1</sup> are not the oldest or best. The first passage in Marie reads (l. 299) :

*Ço nus mustre Malachias  
En sa Vie, nel dutez pas.*

and the second (l. 2074) :

*Neruz fu al tierz Seint Patriz  
Qui cumpainz ert Seint Malachiz.*

If, now, in the first passage, "Sanctus Malachias" stood in the Latin MS. which lay before Marie, it is extremely difficult to see why she should have omitted the title, especially as she is always careful to add those of Gregory (ll. 32, 151, etc.), Augustine (l. 143), and Patrick (cp. ll. 7, 190, 302, etc. In all nine times; in 481 its omission is therefore probably an error). It would have been easy to have written *Ço nus dit*, etc. without material change in

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<sup>1</sup> *Rom. Forsch.* VI., p. 142.

the sense. It is therefore extremely probable that at the first passage, Marie's original bore the name Malachias without the title and that it consequently was written before 1189. The addition of the title in the second passage, on the other hand, gives us less basis for a conclusion for the reasons given at the beginning of the preceding paragraph. It is further probable that as Marie uses a different spelling in the two passages, the identity of the names escaped her.

As far, then, as the evidence on this point can be trusted, it gives us a *terminus ad quem* for the composition of the *Tractatus* eight years earlier than that furnished by the Chronicle of Johannes Brompton (1197)<sup>1</sup> which mentions Henry's work, and narrows the period during which it could have been composed to the years between 1185 (composition of Giraldus' *Topographia*) and 1189 (canonization of Malachias).

Marie de France, as is well known, was the author of two other works,—a collection of *Lays*<sup>2</sup> and a larger collection of *Fables*, of which as yet we possess no critical text.<sup>3</sup> What indications are there as to

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<sup>1</sup> Cp. Eckleben, pp. 28, 48.

<sup>2</sup> Ed. Warnke, *Die Lais der Marie de France*, *Bibliotheca Normannica* III. Mit vergleichenden Anmerkungen von R. Köhler. Halle, 1885.

<sup>3</sup> A critical edition by Dr. A. M. Elliott, Baltimore, was announced as in progress in 1891. See *Mod. Lang. Notes* VI., 7, col. 442.

the relative order of these compositions? Mall says<sup>1</sup>: "diese Schrift [the *Espurgatoire*] aus sprachlichen wie sachlichen Gründen als das älteste der erhaltenen Werke der Marie gelten muss," but unfortunately he postponed the promised publication of the basis for this conclusion. It is necessary, therefore, to see how far we may be able to supply the omission.

1. The *Espurgatoire* shows a grade of literary skill distinctly inferior to that displayed in both the *Lays* and the *Fables*. To be convinced of the truth of this assertion, we have but to glance at the frequent employment in the former of stereotyped phrases where the meaning gains nothing by their use. Such are: *nel dutez pas* (ll. 300, 734) *ço li est vis* (ll. 1008, 1579, 1593, etc.) *e'en est la sume* (ll. 54, 703, 2132) *bien le sachiez* (ll. 245, 1739) *sanz dutancee* (l. 128). The repetition of whole lines is not uncommon (line 1037 recurs at 1201 and 1599; also 983 at 1225), and a certain poverty of vocabulary is observable in the not infrequent use of the same word as the rime-word of both lines of the couplet.<sup>2</sup> These characteristics are almost unknown in the *Lays* and *Fables*.

2. Marie, in the Prologue to the *Lays*, distinctly abandons the practice of translating tales from the Latin. She says (l. 28 ff.):

*Pur ceo començai a penser  
d'alkune bone estoire faire  
e de Latin en Romanz traire;  
mais ne me fust guaires de pris:  
itant s'en sunt altre entremis.*

<sup>1</sup> *Zeitschrift f. Roman. Philologie* IX., p. 163.

<sup>2</sup> For examples, see Note to l. 1369.

That is to say, as little distinction was to be won in the field of translating Latin stories, Marie turns to a more difficult task :

*Des luis pensai qu'oïz aveie . . . etc.*

If, as M. G. Paris thinks,<sup>1</sup> Marie wrote the *Lays* from hearing them related in her presence, to pass from the almost servile translation of the *Espurgatoire*, with its appendix of irrelevant tales, to such an enterprise as the composition of these *Lays*, is a distinct rise in grade of literary work.

3. While Marie dedicates the *Lays* to the king himself (Richard Cœur-de-Lion, according to Dr. Mall), and the *Fables* to William Longsword, an influential noble (Marie styles him “*le plus vaillant de cest reialme*”) in the *Espurgatoire* she has not yet attained to such a degree of confidence in her own powers as to venture upon making a dedication to such high personages.

4. It would be remarkable if any great differences appeared in the language of succeeding works of the same author, yet indications do not wholly fail that the *Espurgatoire* represents a slightly older type of speech than the *Lays* or *Fables* : a) certain fems. of Decl. II. show no *s* in the n. sg. *verité* r183<sup>2</sup> *gent* r1128. In the *Lays* the *s* appears in all words of this class.<sup>3</sup> b) *niënt* (occurs 11 times) is always two syllables ; the *Lays* occasionally permit its contrac-

<sup>1</sup> Cp. *Romania* XIV., p. 605.

<sup>2</sup> An *r* before a number indicates that the word discussed is assured by the rime at the line named.

Cp. *Intro.*, p. XXXIV. 2.

tion to one syllable.<sup>1</sup> c) rimes such as *mereïer : chier* (*Lays*, *Chaitivel*, 27) are wanting in the *Espurg*.<sup>2</sup> d) final *-t* persists in the *Espurg*. in *deit* digitum r2047 and in *s'esvanit* r328, while to the *Lays* the consonant has been lost in both cases. The usage as to elision or retention of *e* from Lat. *-at*, furnishes no basis for a conclusion.<sup>3</sup> Again, the frequent replacing of the nominative by the accusative is no indication of age, inasmuch as this replacing is observed in the earliest Anglo-Norman texts ; it can only be viewed as evidence of the Anglo-Norman coloring of the language.<sup>4</sup>

What evidence there is, therefore, goes to confirm Dr. Mall's conclusions : 1) that the *Espurgatoire* is the earliest of the works of Marie which are known to us ; 2) that as the Latin original of the *Espurgatoire* is to be referred to a date not long previous to 1189, Marie's active period could not have begun before the closing decade of the twelfth century.

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<sup>1</sup> Cp. *Introd.*, p. XXVI. 2.

<sup>2</sup> See below, IV., B. s. v. *ie*.

<sup>3</sup> Contrary to Warnke's assertion, in *Zeits. f. Rom. Phil.* IV., p. 242 ; see below, IV., A. *Hiatus*.

<sup>4</sup> See below, IV. D.

## II.—THE MANUSCRIPT

A SINGLE manuscript containing the *Espurgatoire* of Marie de France is now known to exist: Fds. frg. No. 25407 of the Bibliothèque Nationale at Paris (formerly marked Notre-Dame 277). It is written on vellum, with two columns to the page, and evidently dates from the end of the thirteenth or the early fourteenth century.

As is well known, the text of this MS. was published nearly seventy-five years ago by B. de Roquefort.<sup>1</sup> Roquefort aimed only at an intelligible text and even with this uncritical aim, failed to reproduce the original in many important particulars, often through errors in transcription or in solution of abbreviations, often through mistaken emendations or failure to recognize unusual words. His scanty prefatory notice is not free from serious errors.<sup>2</sup>

The MS. contains the following pieces :

1. fo. 1a-101d. The *Image du Monde* of Gautier de Metz. In a different hand from that of the rest of the MS.
2. fo. 102a-122d. The *Espurgatoire*.
3. fo. 122d-138d. The *Moralitez*, a translation of the *Moralium Dogma* of Gautier de Lille. Begins : *Talent me esteit pris ke jo recontasse*. Ends : *Bien ait qi co comanz fist qi le fist escriivre e qui lescrit*.

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<sup>1</sup> *Poésies de Marie de France*, etc., 2 vols. Paris, 1820 and 1832.

<sup>2</sup> Cp. Eckleben, p. 37.

4. fo. 139a-156d. The *Romanz des Romanz*.
5. fo. 157a-160d. A *Credo*, *Paternoster* and seven *peticions* in prose.
6. fo. 160d-172d. *Prologus Regine Sibille*, printed from this MS. by P. Tarbé, in his *Collection des Poètes de Champagne XII.*, pp. 106 ff. Reims, 1851.
7. fo. 173c-196a. The *Secrez des Secrez*, in verse. Begins : *Primes saciez ke icest trectez Est le secre de secrez numez.* . . Ends : *Ke le regne pussum merir Ke done a suens a sun pleisir.*
8. fo. 197a-212d. The Distichs of Cato, Latin text with French translation after each paragraph. Printed from this MS. by Leroux de Lincy, *Livre des Proverbes français* (2nd. ed.) II., p. 439 ff., whence it is copied in Stengel's *Ausgaben und Abhandlungen XLVII.*, p. 111. ff. Leroux de Lincy's text is not trustworthy.
9. fo. 213a-244d. The *Tornoiement Antecrit* of Huon de Méry, published by P. Tarbé, in his work just cited, and republished from this and six other MSS. by G. Wimmer, in *Ausg. und Abhand.* LXXVI., Marburg, 1888.

At the bottom of this last folio (244) are the words, in the hand of the MS., *Al nun de deu qui od nus seit* which is the first line of the *Espurgatoire*. The pages of the MS. have evidently been transposed and renumbered. There is a blank page at fo. 196cd, and the MS. may have formerly ended here ;



the Distichs of Cato and the *Torn. Antecrit* must then have immediately preceded the *Espurg.*

The MS. offers no means for the determination of its date within narrow limits. The *Torn. Antecrit* was written between 1234 and 1249; according to P. Meyer (*Romania* XV., p. 287) the *Secrez des Secrez* dates from the middle of the thirteenth century. The *Image du Monde* dates from 1245, but, as already noted, this piece, being in a different hand, may have originally formed part of another MS. From these indications, the MS. belongs to the second half of the thirteenth century (so Wimmer, *op. cit.*, p. 2) or the beginning of the fourteenth.

Fortunately, we are able to control the writing habits of the scribe of the MS. by comparing with its original his copy of the *Tornoiementz Antecrit*. Of this composition, Wimmer, in the work cited, collates seven MSS., which, according to his investigations, fall into two groups deriving from  $\alpha$  and  $\beta$  respectively. MS. "A" (that is, Paris B. N., f. f. 1593—one of the best MSS.) and MS. "D" (the one containing the *Espurg.*) derive from  $\alpha$ ; and five others from  $\beta$ . It is evident that where the reading of A is the same as that of O (that is, the original text as established by collation of all the MSS.) we can assume with entire safety that this reading was the reading of  $\alpha$  from which A was copied. But D was also copied from  $\alpha$ , and readings of D which differ from those common to A and O, are therefore due to the scribe of D, and the character of these variants will furnish some hints as to his habits of writing, his dialect, the extent of his knowledge, etc. When,

for instance, at l. 1991 of the *Torn. Ant.*, OA (and hence *a*) read : *C'orent Cliges et Lancelot*, while D has *C'orent gigles et sauselot*, it is not too much to say that the scribe was ignorant of the familiar names of the Breton romances. In the same way, other characteristics of the scribe's work appear, among them the following : he was evidently a Churchman, as the theological character of the contents would first lead us to suspect. This is confirmed by the frequent church words or Latinisms which he has introduced into the text of the *Torn. Ant.* E. g. *heresie* for the *erege* of the other MSS. ; *angles* for *angres* ; *puplican* for *popelican*, etc. The scribe is also careless of the requirements of metre ; he frequently changes the tense, and substitutes senseless words or expressions, his attention wandering to neighboring words. Niceties of thought and expression are often lost through carelessness. Examples abound on every side and need not be quoted. They indicate with tolerable certainty that little confidence is to be placed in the readings of MS. 25407 in matters of detail, and we are therefore able to proceed to the correction of errors with a certain confidence.

The abbreviations in the MS., though numerous, are none of them unusual, and with the aid of Prou's Manual,<sup>1</sup> present practically no difficulty in their solution.

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<sup>1</sup> *Manuel de Paléographie*, Paris, 1890, p. 59 ff. For a few special cases see the Notes on the text.

### III.—DIALECT OF MARIE DE FRANCE

THE determination of the dialect in which Marie de France wrote has been made to turn upon the question whether her language shows the development of *o* (=Lat. free *ō*, *ū*) into the diphthong *ou*. The presence of this diphthong in Marie's speech,—a diphthong which, as is well known, is a specifically French, as distinguished from Franco-Norman and Anglo-Norman characteristic<sup>1</sup>—has been affirmed by Prof. H. Suchier in his recently published *Altfranzösische Grammatik*.<sup>2</sup> Upon the basis of this conclusion he has removed Marie from among the Franco-Norman writers with whom she had been classed previously,<sup>3</sup> and has placed her among the French writers.

Judged by the other tests of French as different from Franco-Norman, namely (1) the mixture of *-en-* and *-an-*;<sup>4</sup> (2) the absorption of the Imperfect *-abat* by the *-ebat* terminations<sup>5</sup>; (3) the change of *ei* to *oi*,<sup>6</sup>—Marie is distinctly a Franco-Norman

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<sup>1</sup> Cp. Suchier, *Altfr. Gram.* I., §§ 12c. d., 19a; Schwan, *Altfr. Gram.*,<sup>2</sup> §§ 98, 292.

<sup>2</sup> Halle, 1893. Theil I. *Die Schriftsprache*, pp. 2 and 29.

<sup>3</sup> Warnke concludes from an investigation of Marie's language in the *Zeitschrift f. Rom. Phil.* IV., p. 248: "Marie hat Franco-Normannisch . . . geschrieben," and his edition of the *Lays* of Marie is based on this conclusion.

<sup>4</sup> Cp. Warnke, *Zeits.* IV., p. 239 and *Lays*, Introd., p. xxviii. 3.

<sup>5</sup> Cp. Warnke, *Zeits.* IV., p. 232 and *Lays*, Introd., p. xxix. 6.

<sup>6</sup> Cp. Warnke, *Lays*, Introd., p. xxix. 6.

writer, since all these phenomena are unknown to her language. It is thus apparent that Prof. Suchier's belief (so far as made public) rests solely upon the evidence in favor of the existence of the diphthong *ou* in her language. For the discussion which follows, new material has been collected and the attempt has been made to examine this evidence more closely than has been done heretofore.

Marie in the *Lays* (*Lanval* 339) rimes *suls* (sōlus) with *-us* (-ōsus) and in the *Fables* (No. 82, 11) the same suffix -ōsus occurs in rime with the word answering to Latin lūpus. It is Prof. Suchier's view, if I have correctly understood it, that first in *suls* (phonetic *squs*) and secondly in *lous* lūpus (and also in *dous* dūōs) the diphthong *ou* is certain, and hence for the suffix -ōsus, *-qus* is assured, and the diphthong *ou* must be allowed for Marie. That -ōsus in four cases rimes with the atonic pronoun *vus* (vōs), in which, for this period, the diphthongization would be unheard of, necessitates the conclusion<sup>1</sup> that Marie wrote now *-us* (= *-qs*) now *-qus*; and, in other words, employed a double orthography according as the exigencies of rime impelled her.

It will be useful to have before us a complete list of the rimes in question. They are:

a) in the *Lays*: *-us* (-ōsus) : *cus* (cūcus) *Guig.* 215 : *vus* *Guig.* 343, 501 ; *Dous Amanz* 95 : *suls* *Guig.* 393 ; *Lanval* 339.

b) in the *Fables*: *-us* : *lus* (lūpus) 2,5 82,7<sup>2</sup> 82,

<sup>1</sup> See the *Altfr. Gram.* I., p. 30.

<sup>2</sup> Roquefort's text is here to be transposed, as Warnke points out, *Zeits.* IV., p. 241.

11 :dous 5,7. *Lus* :dous 4,11 79,9 :suls 42,3 56,1.  
*Nus* :dous 56,53. *Bus* :vus 94,29 and 59.

c) in the *Espurgatoire* : -us :vus 1895.

Did the diphthong *ou* exist in Marie's word answering to Latin *sōlus*? Fortunately, material does not wholly fail us for the answer to this question.

1. *o* + *L* + dental. Marie, in the *Espurg.* (l. 1207) places *genuz* (\*genūculos) and *tuz* (\*tūtōs) in rime. As the diphthong *ou* in *tuz* is, at this period, not to be thought of, we see from this rime that not only had the palatal quality of the *l* been lost at this time before the *s* (*z*) of flexion, but also that *l*, in Marie's time, was vocalized to *u* between *u* (= *o*) and a dental stop-sound, and then had united with the preceding *u* to form a single vowel. That such a union is to the highest extent reasonable, appears from the character of the articulations of the two sounds. Meyer-Lübke says<sup>1</sup> : " Pour l'émission de *l* [velar or "barred" *l*] la racine de la langue occupe la même position que pour l'émission de *u* : le premier phonème ne se distingue du second que par l'occlusion que forme la pointe de la langue . . . " It will be readily seen that in the word *genuz*, and in any similar phonetic group, the point of the tongue, after the articulation of *u*, has still to make a closure in order to articulate *z* (= *ts*) ; so that all the essential features of velar *l* are here present in the preceding vowel and the following consonant. In such a position, it is obvious that the *l* could with difficulty persist, and in Marie's time it evidently had been ab-

<sup>1</sup> *Grammaire des Langues Romanes* I., § 476.

sorbed into the contiguous articulations and had entirely disappeared from pronunciation.

Virtually the same phonetic group is found in *suls* (*sōlus*), so that for this word we are justified in believing the pronunciation to have been *sys*, and that in rimes of this word with *-us* (*-ōsus*) the rime was exact. That the word (to my knowledge) is never so written, may be explained by the desire to avoid confusion with *sus* (*susum*).

The comparative rarity of the occurrence of *ql*+consonant in the Old French vocabulary, will explain the scarcity of rimes of this sort in Marie and in other authors of the period ; but that the same contraction of *ql*+dental into single *q* also holds good for Marie's contemporary, Benoît de Sainte-More, is placed beyond reasonable doubt by the following rimes from the *Roman de Troie*<sup>1</sup>: *sols* (*sōlus*) : *nos* 417, 3951 : *vos* 1437, 12863 : *-os* (*-osus*) 14101, 19171, 21023 : *dolz* : *toz* 20719. And from the *Chronique des Ducs de Normandie* :- *temute* (*tumūltum*) : *gute* 19704.

II. *dūōs*. How did Marie pronounce the French word answering to Latin *duos*? It rimes with *-osus* (*Fables* 5,7), and with *nus* (*Fables* 56,53). The latter rime points strongly toward a phonetic *dys*. Böhmer<sup>2</sup> has arranged most of the material from the older monuments in regard to this word. His inquiry culminates in the sentence: "Die Verfasser der *o-u* Denkmäler sprachen gewiss *dys*." It is my

<sup>1</sup> Ed. Joly, 1870.

<sup>2</sup> *Romanische Studien* III., p. 603.

belief that we have in this word a literary orthography *dous* by the side of a pronunciation *dus*—*dōs* belonging to the folk-speech. If this view be correct, it would be strange if the orthography *dus*—*dos* failed to appear in texts which show folk-speech influences. *Dos*, in effect, appears in rime with *vos*, in Chrestien de Troyes' *Erec and Enide*.<sup>1</sup> This poem is distinguished from the other works of Chrestien by its free admission of popular and dialectic elements.<sup>2</sup> Elsewhere the orthography *dus*, *dos* is not rare. Knösel<sup>3</sup> has collected a considerable number of examples from which I quote the MS. of the *Roman de Troie*, edited by Joly. (ll. 9764 and 26780).<sup>4</sup>

These facts support the conception of a Folk-Latin *dōs*, which appears in the *Passion* as *dos* (71 b c) parallel with *sūōs*—*sos* (1 c, 11 d) and *tūōs*—*tos* (14 b, 16 a), and which, in the West, exhibits the same development as the suffix *-ōsus*. This was evidently the view of Schwan,<sup>5</sup> who wrote *dōs* as the Folk-Latin etymon.

A phonetic *dōs* is likewise to be ascribed to Benott. Cp. *Roman de Troie*:- *dos*:*vos* 12729, 18247 :*resplen*-

<sup>1</sup> l. 3438. Ed. Förster. Cp. Note p. 320.

<sup>2</sup> Cp. Introd., p. xi.

<sup>3</sup> *Ueber Altfrz. Zahlwörter*, Gött. Diss., 1883, pp. 10 and 30.

<sup>4</sup> The other texts quoted by Knösel are : the *Roman de Joufroï*, *Floire et Blanchefleur* (ed. Du Ménil), *Ogier le Danois* (ed. Barrois), *Parise la Duchesse*, and *Villehardouin, Conquête de Constantinople*.

<sup>5</sup> *Altfr. Gram.*,<sup>2</sup> § 386.



*dors* 14581 : *rescos* 6395 : *-os* (-*osus*) 5529, 6089, etc. (13 times).

Whence, then, the orthography (*dous*) of most of the older monuments? Böhmer suggests that *dous* was written to avoid confusion with *dus* (*dux*), *dos* (*dorsum*), and *deus* (*Deus*). As more motives than one may lie behind such a phenomenon, it is to be noted that this numeral seems peculiarly susceptible to Latinization.<sup>1</sup> The *Vie de St. Léger* shows *duos* (20e and 2b) and *duaes* (106a). According to Gröber<sup>2</sup>, the Old Italian *duo*, *dua*, *duoi* are Latinisms. There is then some ground to believe that the Old French forms *uns*, *dous*, *treis* may have been modelled closely upon the Latin *unus*, *duo*(s), *tres*.

III. *lūpus*. This word rimes in Marie as follows : with -*osus*, *Fables* 2,5 82,7 82,11 : *duos* 4,11 79,9 : *solus* 42,3 56,1.

Here I must have recourse to the readings of the MSS. of Marie's works, inasmuch as the phonetic history of the word has not yet been made entirely clear. First, however, should be remarked the appearance of *lōs* in rime with *nos* in Chrestien's *Eric and Enide*, l. 4412 : *rōs Yvain* 301, and in Benoît's *Roman de Troie* in rime with -*osus* ll. 9105, 21077.<sup>3</sup>

<sup>1</sup> This tendency reappears later in the forms of other numerals. Cp. *cing*, *six*, *sept*, *vingt*, etc.

<sup>2</sup> *Archiv für Latein. Lexicog.* II., p. 107.

<sup>3</sup> The very frequent appearance, in the *Roman de Troie*, of -*osus* in rime 1) with atonic *o*, and 2) with *o* in Latin checked position (where *ou* had certainly not yet appeared) make it permissible to use these rimes in evi-



For *lus* we have the readings of the *Harley* and *York MSS.* of the *Fables* (the *Cambridge MS.* has *lous*) in all cases the word appears ; so also in *Cotton Vespasian B. xiv.* to *Fables* 2,5 and 56,1. *Lus*, again, is the reading of the *London Brandan* l. 1282, of the *Roland* l. 1751 (ed. Müller). I look upon *lus*, therefore, as the regular western form, corresponding to the eastern *lous*—*leus*.

IV. *cūcus*, *\*būcus*, (*jūgum*). As stated above, *cūcus*<sup>1</sup> occurs in rime with *-ōsus* (MS. *cous*) in the *Lays*, Guig. 216 ; *\*būcus* (modern French *bouc*<sup>2</sup>) in rime with *vus*, *Fables* 94,29 and 59. The rarity of the appearance of these words presents an obstacle to the determination of their Norman forms ; but that the true Franco-Norman development demands (in the n.sg.) *cus*, *bus* is shown by the (in all respects

dence. The *Roman de Troie* shows 12 cases of *-osus* in rime with *nos* ; 22 cases in rime with *vos*. Also *-os* : *ros* 5449. : *rescos* 8511, 8767, 15641, 21481, 23463, 26190. : *tros* 8833.

The orthography of the MS. edited by Joly is remarkably rich in variations. For *-osus* occur : *-os*, *-ous*, *-ox*, *-ols*, *-eus*, *-eos*. *-eus* (*-osus*) : *-eus* (*illos*) 12273, 28569, if genuine readings, are doubtless an importation from the East.

<sup>1</sup> I am aware that the derivation of O. Fr. *cous* from *cucus* (= *cugus* Du Cange) has as yet not been demonstrated, though affirmed by Ménage, Littré, and others. It is doubted by G. Paris (*Romania* XIV., p. 602 ff.) and by Tobler (*Zeits. f. R. P. X.*, p. 164). I expect to publish before long a study of these Latin substantives in *-cus* (*-gus*) in French, which, I trust, will put this etymology beyond dispute.

<sup>2</sup> Cp. Mackel, *Die Germanischen Elemente*, etc., p. 21.

parallel) development of jǫgum, which appears as *jus*, *ju* in the Four Books of the Kings (*juh* in the Montébourg Psalter.)<sup>1</sup>

To resume briefly, sufficient evidence has been brought forward to show that the Franco-Norman (and Anglo-Norman) forms of the words treated are phonetic *sus* (written *suls*), phonetic *dus* (written *dous*) *lus*, *cus*, *bus*, *jus*, which correspond to the eastern forms *sous*—*seus*, *dous*—*deus*, etc., and which, because they have the same vowel quality as *y* (=Latin free *ō*, *ū*) are freely placed by Marie in rime with the same.

From this it follows that neither Marie nor Benoît (in the *Roman de Troie*) know the diphthong *ou* from free Latin *ō*, *ū*, nor in their words answering to Latin *dūōs*, *lūpus*, *cūcus*, *\*būcus*, *jūgum*. The dialect in which Marie de France wrote, therefore, was not French, but Franco-Norman.

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<sup>1</sup> Cp. Suchier, *Altfr. Gram.* I., p. 14.

## IV.

### LANGUAGE OF THE *ESPURGATOIRE*

MARIE's language has undergone some careful investigation at the hands of Dr. Warnke in his article "Ueber die Zeit der Marie de France,"<sup>1</sup> as well as in the Introduction to his edition of the *Lays*. In the first mentioned work only has use been made of material from the *Espurgatoire*, and a number of questions as to specific traits of the language which Marie employed, have remained unsettled. With a few exceptions, only material which is either omitted or incompletely treated by the editor of the *Lays* will be brought forward in the following pages.

#### A. HIATUS, CONTRACTION, ELISION.

**Hiatus.** In thirteen cases the MS. shows hiatus with final atonic *e*. In four of these (472, 1242, 1272, 1410) obvious corrections are to be made which relieve the hiatus. In l. 434 the copyist has avoided hiatus by adding an *s* in *costumes* (n. sg.). For Marie, however, the word is a feminine of Decl. I. (cp. 472, 566). The consonant groups preceding the *e* in hiatus are: 1) mute+liquid (*receivre* 226 *oeuvre* 518 *vivre* 1430 *estre* 1725 *prestre* 2296); 2) single consonants (*hume* 238, 2069 *custume* 434 *parface* 720).

In only one case does the *Espurg.* permit hiatus of *e* from Latin -at in the Indic. and Sbj. pres. 3, viz.,

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<sup>1</sup> In *Zeits. f. Rom. Phil.* IV., p. 223 ff. Dr. Warnke, unfortunately, was compelled to use the Roquefort edition of the *Espurg.*, which, as we have seen, is quite untrustworthy. More than once it led him into basing conclusions upon false readings. E.g. ll. 1104 (p. 246), 1054 (p. 247), 1991 (p. 237) and 472.

720 : *Parface il par sa bunté*. In all other cases the *e* is lost : 614, 1445, 1816, 1859, 1860, 1894, 2281. Warnke, in his discussion of this subject,<sup>1</sup> apparently overlooked this line, and with consequently defective material drew the conclusion that the (supposed) consistent elision of *e* (-at) in the *Espurg.* indicates a date of composition later than that of the *Lays*, where such hiatus is allowed 19 times. In view of the line just quoted, and of the scarcity of examples of both kinds in the *Espurg.*, it is manifestly not permissible to draw such a conclusion.

**Contraction.** As in the *Lays*,<sup>2</sup> the metre gives us a sure indication that Marie's language did not permit the contraction to a diphthong or single vowel of two vowels originally in Latin hiatus or separated by a consonant. Cp. : -iün -ionem *preciius* 1495 *pecheür* 762 *armeüre* 804 *dient* 173 *graïl* 1096 *bruir* 898 *poür* 547 *rounde* 305 *beneëiçun* 785 *aage* 260 *veü* 73 *peüst* 1602 *beneëiz* 1679 etc.

The MS., however, shows the contraction frequently : *juner* 578 *espenir* 531, 613, etc. *rancun* 728 *purseir* 298 *beneit* 1567 *pust* 528 *dust* 104 *benesquirent* 1652.<sup>3</sup>

It is convenient to add here what is to be said of the use of *or*, *ore* and *cum*, *cume*, etc. The MS. shows *ore* before consonant initial five times. In two of these (1312, 1965) it represents two syllables. In the other three cases (655, 1667, 1841) it counts as one syllable, and following the more carefully written MSS. of the *Lays*,<sup>4</sup> I have substituted *or*.

As *uncor* stands before consonant initial 2181, the same form has been written 61,291, where the metre

<sup>1</sup> *Zeits. f. Rom. Phil.* IV., p. 242.

<sup>2</sup> See *Introd.*, p. xxvi.

<sup>3</sup> Burguy, *Gram. de la Langue d'Oïl* I., p. 322, reproduces Roquefort's false reading of this line.

<sup>4</sup> Cp. *Introd.*, p. xxvi.

demands only two syllables (MS. *uncore*). On the contrary, the *e* is necessary to the metre in *eucore* 1369.

*Cum* and *cume* both occur frequently before consonant initial. In eight cases (638, 1047, 1233, 1577, 1620, 1630, 1706, 2224) *e* is necessary to the metre ; in twenty cases *e* has no worth (4, 126, 327, etc.). Two cases remain doubtful : 421, 566.—*el* for *ele* 2235.

**Elision.** As to elision before vocalic initials in *ne* (nec), *que*, *si se* (si), the *Espurg.* stands upon the same ground as the *Lays*<sup>1</sup>, elision being optional : *ne* 1418 ; *n'* 22, 816, 1110, etc.—*que* 100, 282, 458, 912, etc. ; *qu'* 284, 289, 307, etc.—*si* 238, 240, 1835 ; *s'* 959, 1138, 1847, etc.

*Jo.* As in the *Lays*, the elision of *jo* also is optional ; the *Espurg.*, however, shows only one case (2287) where the word retains its syllabic value. For elision, cp. 15, 26, 185, etc. Interesting is 2063 ; *E puis parlai j'a dous abbez.* G. Paris<sup>2</sup> has quoted another case of this elision ; cp. also : *apelent l'hume* for *li hume l'apelent* in the *Computus* of Philippe de Thaün<sup>3</sup>, and two similar cases in the *Lays*, where elision is not permitted.<sup>4</sup>

*Ço.* Elision of this pronoun is optional. Cp. *ço est* 242, 1805, 2144 *ço iert* 1788 *ço oï* (pret. 3) 2001 ; but *c'est* 108, 807, 1690, etc. *c'ert* 248 *c'en* 53, 703, 2132 *c'esteit* 2082. More unusual are : *en c'esteient* 484 *pur c'eslirai* 535 *de ç'aveie* 2171 and *ç'aveient* 483.

*si* (sic) shows elision before *il* 2040 (unless we have here the enclitic use of neuter *le* as in 13,

<sup>1</sup> Cp. *Introd.*, p. xxvii.

<sup>2</sup> *De L'Accent Latin*, p. 121.

<sup>3</sup> l. 251. Cp. Mall, *Introd.*, p. 32.

<sup>4</sup> Cp. *Introd.*, p. xxvii. 3.

782, 1912). Otherwise *si* appears before vocalic initial : 746, 1043, 1167, 1134, etc.

*en* (inde) loses its vowel after *qui* : 296, 1114.

*quei* before vocalic initial shows elision in 1180 : *Purqu'il tarjout li demanderent*. Likewise 790: *Par qu'a Deu puisse l'ame rendre*; the transposition *Par quei puisse a Deu*, etc., is, however, easy. Cp. l. 614.<sup>1</sup>

*li* n. sg. of the article, shows optional elision : *li abes* 1941 *li altre* 2124 *li airs* 1391 *li evesques* 541, 549, 2117, 2123 *li us* 354 *li uns* 713, 2067, 2204. But *l'evesques* 440, 515, 525, 559. *li escriz* 421 remains doubtful.

*li* (n. pl. of the article) is never elided :- 845, 972, 1083, 1203, 1791, etc.—*li* (dat. sg. of the pers. pron.) may lose its vowel : *l'en* 2080. Apparently in *l'oït* 526:<sup>2</sup>

For supposed elision of *qui*, see Pronouns.

For the enclitic use of *le* and *les* 1) as article with *a*, *de*, and *en*, and 2) as pronoun with *ne*, *qui*, *si* and *jo*, the *Espurg.* shows no important difference from the usage of the *Lays*.<sup>3</sup> *ne se* remains uncontracted 90, 880, 1359, 1416, as is the custom in the *Lays*,<sup>4</sup> and in the *Computus*.<sup>5</sup>

## B. VOWELS.

a. The nasals *-an-* and *-en-* are not rimed. Of words which, on account of mixing of suffix, vary between *-ant* and *-ent*, the *Espurg.* offers : *aparissanz* r82 *ardanz* r1008 *covenant* r2282 *mananz* r2125

<sup>1</sup> Warnke, *Lays*, Introd., p. xxvii., in discussing an exactly similar case, has evidently missed the two examples just given, and his expression "derartige Erscheinungen sich bei Marie sonst nicht finden" is therefore to be modified.

<sup>2</sup> Cp. *Lays*, Introd., p. xxvii. ; *Zeits.* IV. pp. 238, 239.

<sup>3</sup> Cp. Introd., p. xxviii.

<sup>4</sup> *Ibid.*

e. g. ll. 83, 271.

*inobediēns* r1695 *orient* r342 *servant* r845 *talent* r2136 *penitence* r352.—*essample* occurs with *a* only.

ε. -ēria : the regular development appears in *matire* (:dire 1492). *miseire* miseria 1710 is learned. Since -eals -ēllus is assured by rime for Marie,<sup>1</sup> I have restored this reading consistently : 1673, 1891, 2124.

ε short. Appears regularly in *clere* 470 -esee -itia 350, 1655, etc. *messe* 1443 *nez* nitidus 319 *chevels* r1078 *cels* r470 etc.

The *Espurg.* shows no cases of mixing in rime of short ε with long ε or with ε. In *esteneçles* (:norçles 1269) the suffix -ēlla has replaced the proper Latin ending (scintilla).<sup>2</sup>

Short ε and ε before nasals, however, form for Marie, as for other authors of the period, an exception to this rule, both being represented by nasal ē : Cp. *renz* ventum :enz ĩntus 1049 *suvent* :gent 1998, 2115 *turmenz* :dedenz 1071 *purpens* :tens 2203.

ε long. The suffix -al -alis is frequent, by the side of the phonetically regular -el : *bestial* 203 *enfernal* r358 *leial* 1981 ; but *corporel* r126 *espiritel* 165 *celestiel* r1812 *mortel* r1358.

*remist* remansit 329, 787, etc., and *remistrent* 604 appear for *remest* *remestrent*.<sup>3</sup> An Anglo-Norman trait is *ie* for *e* in *piere* patres 16,401 and in *siet* sapit 545. —For -ier for iēr, see under *ie*.

g. appears for *q* as usual in the learned words *gloire* (:memoire 772) *victoire* (:gloire 1568) *Espurgatoire* (:gloire 1641).

<sup>1</sup> Cp. *Lays*, Introd., p. xxxi.

<sup>2</sup> Cp. *Lays*, *Lanral* 118 ; Cohn, *Supplirwandlung* p. 49 ; Suchier, *Altfrz. Gram.* I., p. 19.

<sup>3</sup> Cp. Suchier, *Altfrz. Gram.* I., p. 23.



*o*. Before oral consonants, the MS. presents the greatest inconsistency in the representation of *o* (Lat. *ō*, *ū*), in tonic, as well as in atonic, position. Words frequently occur here with *o*, there with *u*, and again with *ou* (the last is comparatively rare). This mixture of forms especially characterizes the latter half of the text (from about l. 1087 on). In the first half, *o* is of quite rare occurrence for tonic *o*; in the second half, the proportion of *o* to *u* is nearly one-half.

If we seek the explanation of these facts, we are at once led to ascribe the writing *o* (and *ou*) to a French copyist who has substituted (inconsistently) his native forms for those of his copy. The verbal endings *-ons*, *-ont*, for instance, become the rule in the second half of the text, and here also occur the French Impf. endings *-oit*, *-oient*, as well as the writing *ou*.

As further evidence of a general substitution of *o* for *u*, may be adduced a number of words in which *o* has been made to replace a *u* which is not *u* ( $\equiv o$ ) but *ū* (Lat. *ū*):- *coriošet* 1429 *plosurs* 1647 *chascon* 1198, 1743, 1813 *chascone* 1197, and, *vice versa*, *u* is written where only *o* can stand in *puür* *pavorem* 1273.<sup>1</sup>

1. *u* appears for *o* (Lat. *ō*, *ū*) in tonic free and checked position, as well before oral and nasal con-

<sup>1</sup>It may be a question here whether the forms like *chascon* may have been introduced by Anglo-Norman copyists to whom *ū* (Lat. *ū*) has the same value as *u* ( $\equiv$  Lat. *ō*, *ū*) Cp. Suchier, *Altfrz. Gram.* I., p. 12.c. *Chescon*, for example, is a frequent reading of the Lincoln MS. of the *Computus*: 1098, 1104, 2912, etc. Such a question does not admit of certain decision; yet, in view of the fact that all these forms occur in that part of the MS. where *o* for *u* is most frequent, and that the opposite confusion occurs (*puür* for *poür*), it seems more probable that we are dealing with a simple oversight of the copyist. Inconsistent substitution is no doubt likewise responsible for rimes like *sune*: *prodome* 53, and cp. 1279, 1717.



sonants : *-us -ōsus -un -ōnem -ur -ōrem plur* r1036  
*hure* 1831 *aillurs* 143 *curt cūrtum* r932 *munt*  
*mündum* r825 *munde* (adj.) 2302 etc.

2. *u* for pretonic *o* has survived the general suppression of *u* in the MS. with sufficient frequency for us to believe that it represents Marie's usage : *aūrer* *adōrare* 2200 *buterent* 891 *nurice* 2223 *duter* 20 *reduto* 649 *duance* 128 *eustus* 129 *eustume* 434, 472, 566 *returner* 1289 *furnage* 2158 *mustrer* 7, 73, 123, 164, 210, etc. *mustrance* 173 *mustier* 668 *plurer* 1016, 1859 *sermunant* 32 *parfundesce* 2048 *purveü* 2211 *purpos* 719 etc. On the contrary, *o* only in *soleil* 926, 931, 1522, 1577, 1821 and in *solune* 59, 68, etc. (*selune* 1726, 1778). Following the tendency to write *o* before and after *v*, *u* is of rare occurrence : *corint* 924 *covent* 1603 *nevoz* 2073 *voiz* 408, etc. *coreitent* 93 *estoveit* 1392 *sorent* 205, etc. *descorvir* 30 ; but *grerus* 130 *esturra* 726 *aruns rus*, etc. On the basis of these latter readings, I have not hesitated in reading *u* in all these cases (except *voiz*).

3. *u* further appears for Latin *ō* before nasals, in both tonic and pretonic position : *munt mōntem* r1224 *munter* 1780 *cunta* 224 *cunte* 91 *un* homo r505 *sun sōnum* (: *maison* 835) *dun dōnum* r296 *lung* 867 *respunt* r1245 *punt* pontem 79 *escunsé* 146 *cuntenir* 725 *hūntus* (Germanic *au*) 1874. The MS. shows only *bon, bone* (but *bunté* 720).

4. More uncertain are those cases where in Norman texts *u* appears in pretonic position before oral consonants for Latin *ō*. Of these, the *Espurg.* shows a few examples : *demurer* 316, 577. (Cp. 497, 846 ; *demuerent* 142) *turnent, turnenter* 57, 74, 115, etc. *surt* (: *curt cūrtum* 931) \**exōrtit* ? *espruver* 436. On the contrary, only *o* is found in *morir* 419, 1995, 1975 *obliēr* 606, 780 *obli* 2056 *soleit* 2217 *trover* 141, 310, 2071, etc. *devorouent* 998 *novele* 674 *orraigne* 623 *ovrer* 59, 622, etc.

It is to be noted that in the last five cases, besides the tendency of the copyist to replace *u* by *o*, the custom of allowing only *o* to stand before and after *v* may have influenced the forms. This of course lends an additional uncertainty, and, such being the case, they have remained as found in the MS.

*ou* in *elou clavum out* habuit (36 times ; *ot* 1304) -*out*, -*ouent* -abat, -abant (but -*oënt* 1018) *sout* sapuit *pout* potuit (*pot* 1174, 2041) (*porent* 603, 1645) (*orent* 11 times).

It is noteworthy that the MS., with one exception, shows -*out* by the side of *orent* (not *ourent*) and *porent* (not *pourent*). The same state of affairs is met with in the *Lays*, and, while it may well be a question whether in *ot*, *pot*, -*oënt* we may not have traces of an older speech stratum nearly obliterated by later copyists, no study of these forms has as yet been made which might furnish us secure basis for differentiation.

*au* occurs : 1) in the learned word *autor* 1401, and 2) in words with *a*+vocalized *l*. (See below under Consonants.)

*iu* in *riulez regulatos liu lōcum eiu caecum Juiu* Judaei. The last word appears only as *ieu* (: *liu* 1916) for which I have written *Juiu*, since both the *Lays* and the *Espurg.* have only *liu*. The form substituted, according to Suchier,<sup>1</sup> is known in French as well as Anglo-Norman texts.<sup>2</sup>

*ui* in *puiz puteum enui nuit nuisir puisse* etc. *us* (not *uis*) 354, 591. To the A.-N. copyist(s) are to be ascribed : *fuit* for *fu* 1261 *fuissent* (9 times) for

<sup>1</sup> Cp. *Altfr. Gram.* I., p. 55.

<sup>2</sup> The London *Brandan* has the word in rime with *pius*. See *Roman. Studien* I., p. 581, l. 1285.

*fussent* (*fusent* 282) and, *vice versa*, *puz* for *puiz* 1741. *nuli* for *nului* 815.

*gi* in *poi* paucum, as in the *Lays* (not *pon*) *bloies* 1620.

*ai* in checked position has the sound of  $\varepsilon$  (Lat.  $\bar{e}$  checked) *maistre* : *prestre* 2255 *apres* : *malvais* 633 *mes* (10 times) ; *mais* (5 times) *lessier* 453 *jet facit* 1401 *plest* 13 *trestrent* 930.

*ei* for *ai* is especially frequent and is no doubt due to Anglo-Norman<sup>1</sup> copyist(s) : *eir* aerem 1391 *eit* habeat *meis* magis *neist* nascit *paleis* 687, 695 *verement* 1608 *treiz* 85 *treistrent* 1175 *meistre* 2106 *peist* pascit *peisable* 1662 etc.

*e* for *ai* in free position is likewise to be ascribed to A.-N. copyist(s) : *egle* 1410 *atrete* 1319 *fere* 1320 *gueses* 705, 821 *flerur* 1508 *feseit* 284.<sup>2</sup>

Before nasals, *ai* and *ei* have for Marie the same value : cp. *certeins* : *meins* minus 111 *plein* : *mein* manum 287, 1211 *esteint* : *remeint* remanet 906.<sup>3</sup>

*en* for *ein*, *aïn* in *enz* 63, 1141, 1883 and probably in *enceis* 1937.<sup>4</sup>

*ei* regularly in *rei* regem *aveir* habere *ereire* *veir* verum *neir* nigrum, etc.

<sup>1</sup> Cp. Suchier, *Altfrz. Gram.* I., p. 49.

<sup>2</sup> *Ibid.*, p. 39.

<sup>3</sup> Cp. Warnke, *Lays*, Introd., p. xxix. 5, and *Zeits. f. R. P.* IV., p. 240.

<sup>4</sup> The MSS. indicate that Marie used the form *ainceis* which obviously owes its form to the analogy of *aïnz* antea; cp. *einceis* 2210 and *Fables* 63, 85 ; *Lays*, *Laural* 543 and *Eliduc* r534.

*e* for *ei*, an A.-N. trait, in *erere* 864 *veer* 941  
*mover* 548 *aver* 75, 870 *arder* 898 *saver* 93<sup>1</sup>  
*cremer* 76, 99 *dretturer* 117 *leal* 1847, 1981.

*i* for *ei* in *ortilz* 1227. (Also in *espenir* 531, 613, etc., where *ei* is two syllables).

*oi* for *ei*: *rois* 1567 *estoit* 1329, 1497 *estoient* 1202 and, *vice versa*, *ei* for *oi* in *creiz* *cruces* 1532.

*ie*. 1) from Lat. *ē*, *ae* regularly in *grief* *mielz* *viel* *siecle* *piece* *tierz* etc. 2) from Lat. *a*, by Bartsch's law, in *pechier* (: *-ier* *-ērus* for *-arius*<sup>2</sup> 118) *plungier* (: *-erus* 1219) *repairier* (: *-erus* 1841) etc.

Of words which in other texts hesitate between *ie* and *e*, we have *aprismier* (: *chevalier* 1275) *pilier* 689 *pitiē* 813, 1052 (*pité* 669).

There are no cases of mixing *ie* and *e* in rime, though each sound rimes with itself very often.

Marie's language had already come under the influence which caused the development of long *ē* (=Lat. tonic *a*) into *ie* immediately after an *i*. Cp. *preiere* : *chiere* 23 : *ariere* 492 *acomuniez* : *pechiez* 313 : *segniez* 468 *esmaiez* : *pechiez* 522 *lier* : *clou-fichier* 1063 *chastier* : *mustier* 1469 *celestiel* : *ciel* 1811 *otrier* : *chevalier* 2015.

The *Espurg.* offers no case of this *ī*<sup>3</sup> in words where *t(d)* has fallen; all the examples show the single *e*: *obliēz* : *apelez* 779 : *hastez* 1297 *criērent* : *menerent* 919.

The Anglo-Norman reduction of *ie* to *e* is very

<sup>1</sup> *saver* 942, 1022 does not indicate any phonetic change; the word in both cases has been reformed on the rime-word *veer*; so *maneeir* : *reeir* 1700 and *eisseuz* : *reuz* 982.

Cp. Marchot's satisfactory solution of the problem of this suffix in *Zeits. f. R. P.*, XVII., p. 288 ff.

<sup>3</sup> I denote this sound (phonetic *-iier*, *-iiez*, etc.) by *ī*. See Suchier, *Altfrz. Gram.* I., pp. 23 and 45, 3, and see above, p. 16.

frequent in the MS.: *avere* 318 *brejment* 529 *cheveler* 787 *ert* *erit* 60, 372, etc. *feble* 391 (*feblesce* 397) *gref* 161 *peca* 9 *venent* 259 *velz* 233 *terz* 1034 *pere* *petrum* 1497; and further: *apresmer* 1857 *chere* 1498 *culché* 985 *congé* 2120 *pecher* 118 *repairer* 1841 *saché* 1069 *segnez* 468 etc.

*niënt* (9 times) is always two syllables; *neënt* 432, 530, and *leez* *laetus* 1896 show *ee* for *ie*.

*ie* for Lat. long *e* in *feblesce* 397.

*ue* in *iluec* 60, 1121, etc. *alué* 1992 *demuerent* 142 *quer* *cor puet pueple estuet*. *oe* in *nepuroec* 111 and *oeuvre* 148, 846, etc.

*o* for *ue*, *oe* is common, an Anglo-Norman characteristic: *nepuroc* 1605 *estot* 725, 1139 *flore* 1251, 1342 *jorne* 2049 *ovre* 112 *pot* 1596, 2209 *poent* 154, 1320 *volt* 1861 *rolent* 118, 212 *vols* 2253. To these words I add *roe* (MS. *roue*, *rove*) for *ruee* *rōta* 1123, 1125, etc., *oil* for *œil* 701, 1085, etc., *voil* for *voeil* 3, 47, etc., *acoille* for *acueille* 14. (See Notes to ll. 1123, 1822.)

### C. CONSONANTS.

1. *qu*, *gu*. As to *qui*, *ki* and *que*, *ke*, the MS. shows peculiarities which are not easy to explain: 1) *qui* is written 150 times (65 of which are initial to the line) and *ki* only ten times (4 initial). 2) *ke*, on the contrary, far outnumbers *que*: 251 cases of *ke* (62 initial) to 87 of *que* (63 initial). This is in direct opposition to the usage in the Lincoln MS. of the *Computus*, and, so far as it goes, agrees but ill with the conclusion of Mall (followed by Warnke) that the *u*, at this period, was already silent in *qui* but not in *que*, *qua*.<sup>1</sup> Inasmuch as it is the tendency for changes in orthography to lag behind phonetic

<sup>1</sup> *Computus*, Introd., p. 93; *Lays*, Introd., p. xxxix. 3, and liii. 35.

changes, it seems to me that we are more likely to reproduce Marie's orthography by writing *qui* and *que*, while still leaving open the question of pronunciation.

The MS. shows a further peculiarity in that *que* belongs almost exclusively to the second half of the poem. The proportion of *ke* to *que* in ll. 1-1052 is as 50 to 1; in ll. 1070 to end, it is as 1 to 5. As noted above, it is the second half of the text which shows the continual substitution of *o* for *u* and *que*, therefore, may likewise be due to the last copyist.

*qu-* stands also for Latin *e* in *quer* cõr (8 times; *cor* 1004) *quisse* coxa 1207 *quidier* (7 times; but *cuidout* 1601) *qui* cui (4 times).

In *qua-*, *gua-* the *u* is mostly kept: *quant* *quart* but always *kar*; *guarder* (9 times) but *garder* 145, 291, etc. *guarniz* 798 but *garniz* 330, 1644.

2. *l*. Vocalization of *l* has taken place in *genuz* (:tuz 1207) and hence by inference in *duz* \*dulcus 1508, 1559 *suls* 818, 1306 *mult* 31, 191, etc. The MS. often preserves *l* after *u* when it stands at the end of a pretonic syllable: *sulphre* 1081 *dulçur* 767, 1300, 1592 *culchiẽ* 985 *ultre* 1699, and here it should not be repressed. So after *a*: *salvez* 1782 *salmes* 2190 *palmes* 1533, 1632 *malvais* 634, 748, 2278, and in inflected words like *mals*, *metals*, *beals*, etc., where the flexionless accus. sg. and n. pl. have apparently protected the *l* from vocalization. No warrant, however, exists in this MS. to suppose that *l* was not vocalized in *faus*, *saut*, *chaut*, *haut*, *faut*, etc., which offer a phonetic parallel to *genuz*, *duz*, etc. Otherwise the MS. uniformly preserves the *l*: *volt*, *tolt* *els*, *cels* *cunseilz*, *soleilz* *tels*, *quels*, *pels* *ruelt*, *oelz*, *vielz*, *mielz*, etc.

*l* is crowded out between *i* (ĩ) and the *s* (z) of flexion: cp. *numbriz* :*piz* 1206 and hence, by inference, in *gentilz* 1590 and *perilz* 1351, 1394. In view of the close similarity of the articulations, it is

more probable that *nus* (nullus) 1354, 1358 is the phonetically correct form, and not *nuls* 349, 1043, etc.

3. *n* has disappeared in *jur* (:seigneur 332 :lour 1577) and hence, by inference, in other words of the same class : *enfer* 133 *yver* 932 (*yvern* 686) and *char* *carne* 1709, 2013.

Final *n* and final *m* have the same value : *nun* *nomen* : *prozdum* 505, by the side of *nun* : *raison* 189 *mentun* : *trorum* 1087.<sup>1</sup>

4. *s*. That *s* before *t* was still pronounced is indicated (negatively) by the entire absence of rimes such as *set* : *remest* or *dist* : *rit*, etc., and (positively) by the rimes *Christ* : *dist* 247 *mist* 382 *aprist* 807 *fremist* 879 *icist* 420.

The MS. shows traces of the tendency of *s* to become silent before 1) *m*, *n* :- *blama* 517, 2201 *almones* 1444 (but *almosne* 1464) *meines* 1769, 2071 (but *meismes* 2039) *demesure* 308, 1361 (*des-* 2046); 2) before *f* : *defermeient* 474 (*des-* 591) *efreie* 671, but *esforceerunt* 896. Whether *s* originally stood in *hidus* 837, 886, etc., is uncertain.

*s* and *z* final are not mixed in rime. *s* for *z* in *ees* 1407, 1729, etc. *nos* 596, etc. *suspris* 1893 *prosdom* 9.

5. *t*. The orthographies *ful*, *ad* (*fut* 1695 and *-at* in the Future 3 and Pret. 3 of Conjg. I.) are common in the MS., yet the rime shows that the *t*(*d*) was no longer pronounced : *fu* : *Jhesu* 1032, 1168 *la* : *greva* 2090. The final *t* of the perfects in *-it* for the most part is lost : cp. *oï* : *issi* 2001 *fini* : *obli* 2055 *departi* : *demi* 1984 *senti* : *merei* 899 *rendi* : *di* 380, etc., but the older form appears in *s'esvanit* : *dît* 328.

To those words in which for Marie final *t* persisted in pronunciation (*eserit*, *dît*, *tut*, *respit*, *rit*, *freit*, etc.) the *Espurg.* adds *deit* *digitum* (: *atendreit* 2047). The

<sup>1</sup> Cp. *Lays*, *Introd.*, p. xxxi.



*Lays*, on the contrary, have *dei* only (:sei se *Eliduc* 409 :mei *Eliduc* 429).

6. CONSONANTS+s. While the A.-N. writings (*chaitifs* *vifs*, *blancs*, *becs*, etc.) are frequent in the MS., the rimes show that such stop-sounds had been lost before the *s*:- *gas* :pas 442 *amis* :païs 464 *enemis* :pris 801 *vis* *vivus* :empris 1060 *chaitis* :païs 1706. To these are to be added *numbriz* (:piz 1206) *periz*, etc., and probably *nus* *nullus* (see above under *l*).

7. In a few cases, the *ts* sound before *u* is denoted by the insertion of an *e* : *recent* 220, 256, but *recut* is more common : 568, 583, 1826 *decent* 814 *recurcent* 1558.

8. *w* appears in *ewe* *aqua* 79, 418, etc. *waste* 915 (translating *vastam* in Latin CK ; cp. *gastez* 303) *wandiches* (?) 690.

9. As to the palatal *g*-sound before *a*, *o*, *u*, it is noteworthy that the MS. nowhere writes *j*(*i*) before *a* (except where it is etymological : *ja* *jam*) :- *alegast* 1474 *charga* 255 *changa* 1932 *mangast* 2180 *serganz* 1981, 2202. The two letters were no doubt interchangeable in certain positions: cp. *plungier* 1219, but *plunjouent* 1258 *tarjout* 1180 *jetez* 2220 *getez* 1692 ; *gesant* 990 but *jut*, *jurent* 2025, 1039. Following Mall<sup>1</sup> and Warnke,<sup>2</sup> I have written *j* before *a* as well as *o* and *u*, although it is possible that some writers may not have made the distinction, any more than for *lieur* (*c=k*) by the side of *duleur* (*c=ts*) as in this text.

#### D. SUBSTANTIVES.

1. The fems. of Decl. II. mostly show *s* in the n. sg. Cp. *ardurs* :jurs 1335 *colurs* :hurs (acc. pl.) 1625 *diversetez* :trovez 987 *mansiuns* :serruns

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*Computus*, Introd., p. 94.

<sup>2</sup> *s*, Introd., p. xlix. 24.



1279, but the older declension appears in *verité* (:*mustré*) 183 *gent* r1128. It cannot, therefore, be determined with certainty whether *poür* 547 *mort* 109 *chartre* 135 had received the *s* of flexion; the last word occurs already in the inflected form in the *Reimpredigt* 104f.

2. Masculines of the II. Decl. have no *s* in the n. or voc. sg. Cp. *maistre* r2255, 2154, etc. *frere* 411, 1868 *nostre* 1812 *altre* 2128. *livre* is therefore to be read for *livres* 4,806. *Abes* has kept its *s*: 1935, 1941. The infinitive *estre* used substantively shows an *s*: *estres* :*terrestres* 1689. Cp. also 1633, 1973, 2065.—Masculines of the III. Decl. show no *s* in the n. sg.: *ber* :*mustrer* 191 :*entrer* 1524 *prestre* :*estre* (verb) 2210 *sire* :*dire* 615.

The *Espurg.* offers only one certain case of the employ of a substantive in the accusative for the nominative, viz. 1412 *Tels sunt . . . les mals* (:*enfermals*). Such cases are frequent in the *Computus*, e. g. 478 *Furent truvet li nuns*, the article retaining its nom. form.<sup>1</sup>

#### E. ADJECTIVES.

Adjectives of two endings show no analogical feminines in *e*. *grieve* 536, on account of the metre is to be replaced by *grevuse*; for the same reason, *ardante* 1123 and *cruelement* 1083, 1215 cannot stand. *fole* 201 *dulce* 24 and *comunement* 1607, as is well known, make no exception to this rule, since the Folk-Latin had already transferred them to the class of adjectives of three terminations.<sup>2</sup>

*tels, quels* appear for both genders. The MS. has *tele* 823, 2155, but the metre shows the reading false, and hence *tele* should be replaced by *itels* 1539 where the metre gives no indication. *quele* 830 is likewise to be suppressed. Cp. 1422, 1799, 1926.

<sup>1</sup> Cp. Mall, *Introd.*, p. 98.

<sup>2</sup> Cp. Schwan,<sup>2</sup> § 364. Anm. 2.

*veraiment*<sup>1</sup> 181, 944, 1720 is also corrected by the metre. *verciment* 1608 stands for *veirement*.

#### F. PRONOUNS.

*Jo*, *eo* are the readings of the MS. in all cases except *Joe* 2297. The latter orthography appears to be common in A.-N. MSS.: e. g., in the Old French version of Henry's *Tractatus* in Brit. Mus. Cotton Domitian A. iv.,<sup>2</sup> and *coc* in MS. C. of the *Computus* 89, 104 (which has also *co* 415 and *ceo* 1650, 1681).

Atonic *li* (dative sg. masc. and fem.) is mostly replaced in the MS. by the tonic *lui*; but the original form is preserved at times, e. g. 302, 1937. *Vice versa*, *li* for *lui* 218.

The reflexive pronoun *se*, *sei* may stand before or after the verb: Cp. *esmerveilla sei* 702, 1880, by the side of *s'esmerveilla* 693, 698.

For the other pronouns, *cil*, *cist*, etc. the forms in the *Espurg.* are the same as those in the *Lays*.<sup>3</sup>

In four cases (1183, 1338, 1546, 2008) it seems necessary to admit either that the nom. *qui* is subject to elision before vowels, or that *que* has replaced *qui* in the nom. of the relative pronoun. The latter alternative is preferred by Tobler<sup>4</sup> and by Mall.<sup>5</sup> This peculiarity of usage is unknown to the *Lays*.<sup>6</sup>

The neuter *que* appears in the nom. 78, 610, 1660, 1865, 2236.

#### G. VERBS.

In the verbal forms, the *Espurg.* shows close agreement with the language of the *Lays*, and there

<sup>1</sup> For the loss of *e*, Cp. Suchier, *St. Auban*, p. 34. 10.

<sup>2</sup> See extracts in Ward, *Catalogue* II., 468 ff.

<sup>3</sup> Cp. *Introd.* p. xxxviii. F.

<sup>4</sup> Cp. his *Vermischte Beiträge*, p. 103, Note.

<sup>5</sup> Cp. *Introd.* to the *Computus*, p. 34.

<sup>6</sup> Cp. *Introd.*, p. xxxix F. 3.

is consequently little to remark under this head except in way of addition to Warnke's treatment of the subject.<sup>1</sup>

1. **Personal endings.** The first person pl. termination is *-um -uns*. Cp. *mentun : trovum* 1087 *num : savum* 781 *espurgaciun : avum* 1726 *processiun : recevum* 1745 *gumfanuns : trovuns* 1533.

The 2d pers. pl. is *-ez* (or *-iez*) not *-eiz -ētis*. Cp. *devez : assez* 630 *avez : beneürez* 412 *menez : sentez* (-etis for -ītis) 777 *entrez : irrez* 1846 etc.

2. **Infinitive.** Noteworthy are the double forms *deceivre* 2113 and *decereir* r1527.

3. **Indic. Present.** Verbs of the I. Conj. show no in the first person sg. :- *desir : venir* 17 *pri : mercei* 252 *afi : respundi* 612.

Pres. 4 of *dire* is *diüns* 1469 (not *dimes* or *disuns*).

Double forms appear in the Pres. 3 of *aller* :- *va* 676 and *vait* (: *fait*) 2286.

4. **Subj. Present.** There is as yet no *e* in the 3d pers. sg. of Conj. I. :- *eimt* 815 *reeleimt* 816 *guart* 721 *enveit* r2.

5. **Imperfect.** The few cases where *-oit, -oient* appear in the Impf. (1202, 1213, 1214, 1271, 1329, 1497) are to be ascribed to the last copyist. Cp. *Torn. Ant.*<sup>2</sup> 1648 *portoit doner* for the *por tot doner* of his copy (=OA) and *estoit* 1575 for *est* OA. A single case of the *-ot, -oent* flexion appears in *flae-loent* 1018, and *-out, -ouent* are the usual forms (1305, 1306, 1802 ; 1155, 1257, etc). The *-ot, -oent* forms are frequent in the *Lays* and in the MSS. of the *Fables*, and the question confronts us : is the one flexion Franco-Norman and the other Anglo-Nor-

<sup>1</sup> Ibid., p. xxxix ff.

<sup>2</sup> See above p. 19 ff.

man? (since for this MS. and the *Harley* MS. of the *Lays* and *Fables* it can only be a question between these two varieties of literary speech). Warnke has cut the knot easily enough by regarding them as phonetically equivalent (Cp. *s'esforçoent* : *portoënt*, *Dous Amanz* 51) and the possibility of a double orthography is, of course, to be considered. The sporadic appearance of the *-ot* forms in this MS., having all the air of older forms which have survived the substitutions of later copyists, and the fact that *-out*, *-ouent* are assured for several Anglo-Norman MSS. by the writing *-owe*,<sup>1</sup> provoke the suspicion that in Marie's time there may have been a difference in the use of these forms on the part of English and Continental writers.

6. **Future.** The MS., as a rule, preserves the popular forms,<sup>2</sup> except that *rr* has been reduced to *r* :— *enterai* 538, 612 *enterez* 622 (*entrez*, 3 syllables, 620) *entereient* 488 *musterunt* 735 *musteruns* 1142, 1324 *sufferunt* 40 *sufferez* 958. *Mener* in the fut. mostly shows assimilation : *merruns* 963, 1323, 740, 865 ; *remenruns* 1371 and *menra* 1898 are doubtless later formations. Double forms in *larras* 728 *lerruns* 732.

7. **Subj. Imperfect.** Noteworthy are the double forms *peüst* 1602, 2134 *peüssent* 897 and *poïs* 1681 *poïst* (: *mansist* 1835) *poïssent* 1385.—*aidissiuns* 1456 finds a parallel in *trorissiez* *Lays*, *Equitan* 196.<sup>3</sup>

8. **Participles.** First may be noted the double forms *beneëiz* 1679, etc., and *beneëscuz* 468.<sup>4</sup>

<sup>1</sup> Cp. Suchier, *Altfrz. Gram.* I., p. 31.

<sup>2</sup> Cp. Suchier, *Reimpredigt*, p. xxx. 49.

<sup>3</sup> Cp. Suchier in Gröber's *Grundriss* I., p. 611.

<sup>4</sup> This participle is not quoted by Schwan, *Altfr. Gram.* 2 § 530.

a) To discuss the agreement of predicate participles, it will be found convenient to look first into the usage of the *Espurg.* in regard to the agreement of participles with preceding and subsequent accusatives, since in several cases it is a choice between the non-observance of one or the other rule. For example in 451, *Quant esteient a lui venuz, E il les avreit receüz*, shall we consider that the acc. has replaced the nom. in predicate participles (*venuz*) or that participles fail to agree with a preceding accusative (*receüz*)?

1) *Preceding Accus.* The *Lays* show no cases of non-agreement, and the *Espurg.* has 15 cases of agreement (8 assured by rime) to three of non-agreement (184, 1200, 1686). In all of these exceptions, however, there is a general or neuter sense in the accusatives, and since other examples fail (152 the sense warrants *livre* for *livres*) we may say that except when the preceding accusative was one of general or neuter signification, the *Espurg.* observes the rule of agreement (including *fait* r108).

2) *Following Accus.* With a following accusative, the participle may or may not agree, as in the *Lays*. For agreement, cp. 935, 1185 (hence *oïz* 254 is justified). For non-agreement, cp. 822, 907, 1669, 2139.

b) We have just seen that there is good reason to admit non-agreement of predicate ptps. in l. 451 (the same case 1310.) How far does the *Espurg.* permit this non-agreement? With the pred. adj. or ptep. in the nom. sg., there are no failures to agree: cp. r522, r528, r648, etc. When the subject contains a general (neuter) idea, the usual exception to this rule appears:— 59 *solunc ço qu'eles unt ovré, Lur ert iluec quereduné*; so 543, 1661, and cp. 676.<sup>1</sup>

<sup>1</sup> Cp. *Lays*, Introd., p. xxxvii. 2, and *Computus*, Introd., p. 104.

With the pred. adj. or ptep. in the n. pl., a continual hesitation between the inflected and uninflected forms is observed. 1) *Adjectives*. The forms without *s* stand 848 *sunt enclin :fin* 932 *li jur sunt curt :surt*. So 1368. The inflected form appears: 111 *nus sumcs certains : meins* (minus) 122 *serrunt sals :muls* 1011 *erent ententis :chaitis* (acc. pl.) 2) *Present Pteps*. The nom. stands r990, r2004 and less certainly r1149, r1234. The acc. appears: r363, r1073, r2000. 3) *Perfect Pteps*. Forms without *s* are observed: 353 *esteient absolu :fu* 636 *sunt venu :eoneü* 764 *furent aturné :iniquité* (acc. sg.). So 706, 841, 845, 947, 990, 1033, etc., etc. Forms with *s* are also plenty: 451 *esteient renuz :reccüz* 1042 *sunt fichiez :piez* (acc. pl.) 1096 *erent rostiz :bruüz* (acc. pl.) So 154, 428, 444, 946, 1210, 1309, 1603, 1740, 2094. In the *Lays*, of the cases where the accus. appears in the place of the nom., four are supported by two of the MSS., but Warnke, by ingenious emendation, suppresses the accus. in all four cases, although he is disposed to believe that Marie sometimes used the accus. in pteps. of reflexive verbs.

9. **Gerundive.** The *Espurg.* shows the ordinary construction with *aler :- ala aprismant :grant* 937. So 1145, 1378, 1519. More unusual is 795: *bone-ment en Deu esperant, Atent li quel vendrunt avant*. Garner has quoted similar examples of this usage.<sup>1</sup>

From the foregoing, we may describe the language of the *Espurg.* as substantially the same as that of the *Lays*, differing, however, from the latter as follows: 1) in several particulars attributable to an earlier date of composition (see above p. 15. 4.) ; 2)

<sup>1</sup> In *Modern Language Notes* III., col. 188 ff.

in allowing greater liberty in the matter of elision (*ço* and *jo*) ; 3) in the substitution of the accusative for the nominative in substantives (one case), in the relative pronoun, and in predicate adjectives and participles. The last of these characteristics imparts a distinct Anglo-Norman coloring to the language.

#### H. ADDITIONAL ANGLO-NORMAN TRAITS IN THE MS.

1. *fra* 555 *freit* 465 *frons* 1340 for *fera*, etc. *apella* (2 syllables) 894 *mandreit* 448, 463 *guerdun* 2216 *revelaciuns* (4 syllables) 167. *heremites* 2142 is probably learned ; cp. *hermite* 2097, 2130 supported by the metre.

2. *avera* 2248 *averunt* 39, 207 *avereit* 452, for *avra*, etc. So *overé* 622 *overaigne* 623, 694. This *e*, as is well known, is introduced to indicate that the foregoing *u* is the consonant (*v*), and is found also in French MSS.<sup>2</sup>

3. *in* for *ign* as the designation of the palatal *n* ; *esparniez* 952, 954 *moine* 221, 1951, 1991 *chanoine* 399.

In *baigns* 1219 *compaigns* 2074 *bosoigns* 1982, the MS. seems to indicate the palatal *n* before the *s* of flexion. Elsewhere we have *loinz* (6 times) *bainz* 1184. The latter forms indicate that, as in palatal *l*,<sup>3</sup> the mouillation at this period had disappeared in the inflected forms, and I would see in the forms

<sup>1</sup> Cp. Suchier, *St. Auban*, p. 33, 9.

*ibid.*, p. 41. *Lays*, *Introd.*, p. xliv. 2.

<sup>3</sup> Cp. Schwan<sup>2</sup> § 262, 1 ; 320, 4. Also Matzke, *Publications of the Modern Language Ass'n.* V., no. 2, p. 102.

first quoted the A.-N. tendency to remake the nom. on the accus. (*chaitifs*, *blancs*, etc.)

4. *en* (in) loses its syllabic value after *e* (et): 461, 1160, 1342, 1624, 1909.<sup>1</sup>

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<sup>1</sup> Cp. Suchier, *St. Auban*, p. 31, 6.



L' ESPURGATOIRE SEINT PATRIZ  
OF  
MARIE DE FRANCE

The figures at the left of the text indicate the folio and column of the MS.

An asterisk (\*) in the text refers the reader to the variants at the foot of the page.

Brackets ([ ]) in the text indicate that the word or words enclosed do not occur in the MS., but are obviously to be supplied.

For the Latin MSS. "A," "C" and "K," which are quoted in the variants, see above, p. 5 ff.

**A** l nun de Deu, qui od nus seit,  
 e qui sa grace nus enveit,  
 voeil en Romanz mettre en escrit,  
 Si cum li livre les nus dit,  
 En remembrance e en memoire, 5  
 Les peines de l'espurgatoire ;  
 Qu'a Seint Patriz volt Deus mustrer  
 Le liu u l'um i deit entrer.  
 Uns prozdum m'a pieça requise ;  
 Pur ço m'en sui ore entremise 10  
 De mettre mei en cel labur,  
 Pur reverence e pur s'onur.  
 E s'il li plect e il le voeille  
 Qu'en ses bienfaiz tuz jurs m'acoeille,  
 Dirai ço que j'en ai oï, — 15  
 Bel pere, ore entendez ici.  
 Ja seit iço que jo desir  
 De faire a grant profit venir  
 Plusurs genz e les amender,  
 E servir Deu plus e duter, 20  
 Ja de ço ne m'entremesisse,  
 N'en estudie me mesisse,  
 Si ne fust pur vostre priere,  
 Qui en mun quer est dulce e chiere.  
 Poi en ai oï e veü ; 25

---

*Rejected readings of the MS.* Heading: Ci parout des peines que sunt en purgatoire. Line 2 enuieit.—3 Uoil.—4 cume liures le.—6 Des del purgatoire.—7 Ka dels.—8 ou lom.—9 prosdom mad peca.—13 si lui uoille.—14 Ken macoille.—15 ke io en.—16 Beau pierre.—17 ke.—19 els.—22 ne inserted with caret after estudie.—24 Ken duce.

- Pur ço que j'en ai entendu  
 Ai jo vers Deu greignur amur  
 De Deu servir, mun creatur ;  
 102b Pur quei jo voldrai a ovrir  
 Ceste escripture e descuvrir. 30

**M**ulz essamples nus met avant  
 seinz Gregoires en sermunant  
 des espiriz qui sunt es cors,  
 E des autres qui sunt defors,  
 E des choses qui sunt nuisables 35  
 Horribles e espoëntables,  
 Pur espoënter les corages  
 Des pecheürs e des nun sages  
 Des tristescs que il avrunt  
 E [que] les almes sufferrunt ; 40  
 E pur mettre en compuncciun,  
 E en greignur devoeciun,  
 Cels qui voelent a Deu plaisir  
 E le sien regne deservir.  
 Pur ço plus ententivement, 45  
 Pur amender la simple gent,  
 Voel desclere ceste escripture  
 E mettre i, pur Deu, peine e cure.

**S**eignurs, a l'eissue del cors,  
 quant les almes s'en issent fors, 50  
 li bon angele i sunt en present ;

---

26 Par ke.—29 Par uodrai.—30 descourir.—32 seint gre-  
 goire.—33 espirez.—34 autres.—35 musables.—36 espunta-  
 bles.—37 espunter.—38 pecheur.—39 kil auerunt.—40 suf-  
 ferunt.—43 Cest uolent pleisir.—47 Uoil.—48 mettri.—  
 50 se.—51 angle.

	Li mal [i] viennent ensement.	
	Li bon angele, c'en est la sume,	
	Receivent l'alme del produme,	
	En joie e en repos la mettent ;	55
	E li diable s'entremettent	
102c	De males almes turmenter	
	E en peril od els mener.	
	Solunc ço qu'eles unt ovré	
	Lur iert iluec guereduné.	60
	Uncor nus dit apertement	
	Que plusurs almes veirement,	
	Einz que des cors puissent partir	
	Veient que lur est a venir :	
	Plusurs par revelaciun,	65
	E d'autres par avisium,	
	U par *lur dreite consciënce,	
	Solunc ço que il unt licence.	
	Plusurs des almes veirement	
	Veient, devant lur finement,	70
	Avisium e sunt ravies ;	
	Puis repairent as cors en vies,	
	E mustrent ço que unt veü	
	U de turment u de salu:	
	Ço que li bon deivent aveir	75
	E que li mal deivent cremeir.	
	Il veient espiritelment	
	Ço que semble corporelment ;	

53 angle—54 prodome.—59 Solum keles.—60 ert ilueke. guerdone.—61 Unkore.—62 Ke.—63 Enz ke.—64 ke.—66 Dautres e.—67 Ou iure. Latin A: ex responsione consciencie interioris.—68 Solum ke.—70 deuan.—72 repairent.—73 kunt.—74 Ou ou.—75 ke auer.—76 ke cremer.—77 ueien.—78 ke.

- Il veient ewe e punz levez,  
 Feu e maisuns e bois e prez 80  
 E humes de divers semblanz,  
 U neirs u blans aparissanz.  
 Altres choses veient plusur :  
 Semblanz a joie u a dour.  
 102d Puis lur est avis que trait sunt 85  
 Par mains, par piez la u peine unt ;  
 Puis sunt pendu e flaëlé  
 E en ord liu apres jetté.  
 Altres mals suefrent veirement  
 Qui ne se descordent niënt 90  
 Al cunte que cunter voluns  
 E que nus cumencé avuns.  
  
 Plusur cuveient a saveir  
 des almes, ci nus dit pur veir,  
 cument eles issent des cors 95  
 E u vunt quant eles sunt hors.  
 Pur ço que nus certainement  
 Ne savuns nul aveiement,  
 Devum plus cremeir e duter  
 Que enquerre ne demander. 100  
 Qui serreit si fols ne desvez,  
 Hors de sun sen e afolez,  
 Qu'il alast la u ne seüst

---

81 homes.—82 Ou ou.—83 Autres plusurs.—84 dolurs.  
 Latin AC : vel ad gaudium amari, vel ad tormentum timeri.—85 ke treiz.—87 penduz flaelez.—88 iettez.—89  
 Autres suffrent.—90 descorde.—91 ke.—92 ke comencee.  
 —93 Plusurs coueitent sauer.—95 Coment eissent.—96  
 ou uont.—97 ke.—98 sauons.—99 Deuom cremer doter.  
 —100 Ke.—103 Qui ou fust.

- Quels mals avenir li deüst ?  
 De l'alme est il tut altresì : 105  
 Nus ne savuns niënt ici.  
 Puis que ele est hors del cors traite  
 C'est solunc l'oeuvre qu'ele a faite ;  
 Mais male mort, ne dutum mie,  
 Ne vient pas apres bone vie. 110  
 Nepuroec nus sumes certains  
 Que solunc l'oeuvre unt plus u meins  
 103a Des peines de l'espurgatoire ;  
 Mes icil qui atendent gloire  
 Poent a cez turmenz venir, 115  
 E travail e peines souffrir.  
 Icil qui sunt ei dreiturier,  
 E qui meins i voelent pechier  
 Pur avoir parmanable vie,  
 La passerunt, ne dutuns mie, 120  
 Pur estre espurgiez de lur mals ;  
 Puis s'en istrunt, si serrunt sals.  
  
**I**ci vus musterruns des peines  
 qui de tute dolur sunt pleines ;  
 apareilliées sunt e tels 125  
 Cum fussent en lius corporels.  
 Tels est de Deu la purveance,  
 Li greignur turment, sanz dutance,

104 dust.—105 autresi.—106 sauons.—107 kele.—108  
 loure kele ad.—109 Meis mal.—111 Nepuroeke.—112 Ke  
 loure.—113 espurgatorie.—114 cil attendent glorie.—115  
 pouent ces.—117 ici dretturer.—118 uolent pecher.—119  
 auer parmenable.—120 dotuns.—121 espurgez.—123 mus-  
 truns.—124 Ke.—125 aparillees.—126 Cume fuissent.—128  
 Les greignurs turmenz.

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	Sunt plus parfunt e plus custus ;	
	E li altre sunt meins grevus,	130
	Pur ço [qu'il] atendent merci	
	E n'ierent pas del tut peri.	
	Altresi est d'enfer li lius :	
	Desuz terre, parfunz e cius ;	
	Si cum chartres est tenebruse,	135
	A cels qui n'issent perilluse.	
	En terre a il un parewis,	
	Vers oriënt u Deus l'a mis,	
	U les almes sunt amenées	
	Quant de peine sunt delivrées.	140
103b	Ici trovum en nostre escrit	
	Qu'iluec demuerent a delit.	
	Aillurs nus dit Seinz Aüstins,	
	Qui prozdum fu e bons devins,	
	Que plusurs almes sunt guardées	145
	Par divers lius e escunsées	
	U en repos u en dolor,	
	Soluinc lur oeuvre e lur labur ;	
	Issi serrunt desqu'a l'asise,	
	*Quant Deus vendra al grant juïse.	150
	Seinz Gregoires dit altresi,	
	En *sun livre qu'avuns oï,	

---

129 parfunz.—130 autres meins *is corrected from* plus.  
 —132 nerent.—133 Antresi.—135 cume chartre.—136 neis-  
 sent.—137 ad.—138 ou deu lad.—142 Ke iluek.—143 seint.  
 —144 prodome fud bon.—145 Ke gardees.—147 Ou ou.  
 —149 deska.—150 Ke uendrat a.—151 Greg<sup>7</sup> autresi.—  
 152 ses liures kauons.



- 
- Des nun corporels espiriz,  
 Que poeent estre ars e bruïz  
 El siecle, del feu corporel. 155  
 Aillurs trovuns nus altre tel :  
 Que les almes qui sunt eslites  
 A Deu e par lur bien parfites,  
 Vunt el turment de purgatoire ;  
 Apres cel mal irrunt en gloire. 160  
 Les unes sunt en grief turment,  
 Plus que les autres veirement.  
 Icist turment sunt escunsé,  
 A la gent ne sunt pas mustré,  
 Pur ço qu'il sunt espiritel, 165  
 E que li hume sunt mortel.  
 Purquant par revelaciuns  
 Veient, e par avisiums,  
 103e Plusurs des almes meinz granz signes,  
 Solunc iço qu'eles sunt dignes. 170  
 Quant eles sunt des cors ravies,  
 Par Deu revienent a lur vies,  
 E diënt bien—pur la mustrance  
 De cele espiritel substance  
 Qui semblable est a corporel— 175  
 Ço qu'il veient espiritel.  
 E si nus dit qu'hume mortel  
 Unt ço veü e corporel :  
 Si cume en forme e en semblance
- 

154 Qui poent.—156 trouons autre.—157 Ke que.—159  
 Uont purgatorie.—160 glorie.—161 gref.—162 ke autres.  
 163 esconse.—165 kil.—166 ki home.—167 Nepurquant.—  
 170 keles.—172 reuenent.—173 par.—174 E de.—175 Ke.  
 176 kil.—177 ke home.

	D'hume [la] corporel substance.	180
	Qui ererreit ço veraïement	
	Si n'en eüst demustrement—	
	Ceste chose estre verité	
	Que nus avum ici mustré ?	
	Si j'ai bien eü en memoire	185
	Ço que j'ai oï en l'estoire,	
	Jo vus dirrai veraïement	
	En ordre le cumencement.	
	<b>S</b> eignurs, entendez la raisun :	
	uns seinz hum fu, Patriz out nun ;	190
	mult fu religius e ber ;	
	Pur la parole Deu mustrer,	
	Ala en predicaciun	
	En Yrlande od devociun.	
	Il fu li secunz qui la mist	195
	La lei Deu e tenir la fist.	
103d	Deus fist pur lui vertuz e signes,	
	E miracles, kar il ert dignes.	
	Mult s'entremist devotement	
	De mettre en cels entendement	200
	Qui erent de fole creance ;	
	Que jetté fussent hors raance.	
	Lur bestials cors nun estables	
	Voleit faire a Deu cuvenables ;	
	Mult les espoënta suvent	205

---

180 De home sustance.—181 uereiment.—184 Ke auoms.  
 —186 ke io.—187 uerraiment.—188 commencement.—  
 190 Un seint hom.—191 fud.—193 Alad.—195 fud.—200  
 ceus.—202 Ke fuissent de rance.—204 couenables.—205  
 lespoentat sovent.

Par l'enfernal encumbrement,  
 E des peines que cil avrunt  
 Qui en Jhesu Crist ne crerrunt ;  
 E mult suvent [il] les retta  
 Des granz joies qu'il lur mustra 210  
 U tuit cil deivent parvenir  
 Qu'il voelent amer e servir.  
 De ço les fist il entendanz  
 Pur ço que il fussent creanz.

Quant el païs aveit esté 215  
 Seinz Patriz, e de Den mustré,  
 encuntre la Pasche est venuz  
 Uns hum a lui, vielz e chanuz ;  
 En cunfessiun li conut  
 Qu'unques le cors Den ne reçut. 220  
 Pur ço que moignes ert e prestre  
 Li volt regehir tut sun estre ;  
 Cunfes se fist, ne cela mie,  
 Einz li cunta tute sa vie,  
 104a Pur ço qu'il volt procheinement 225  
 Receivré e plus dignement,  
 Le cors nostre seignur Jhesu  
 Qu'il n'aveit unques receü.  
 Pur ço qu'il ne saveit cumprendre  
 Sun language, ne rien entendre, 230  
 Il fist un latimier venir,

---

207 ke ci auerunt.—209 souent reitat.—210 kil mustrat.  
 —211 Ou tuz.—212 Kil uolent.—214 Par kil fuissent.—  
 217 encontre.—218 home li ueuz.—220 Ke unkes recent.  
 —221 ke moines.—222 Lui tut regehir.—223 Confes celat.  
 —224 lui cuntat.—225 kil.—228 Kil unkes.—229 kil comp.  
 231 latimer.

Pur lui mustrer e a ovrir  
 Ço que li vielz hum li diseit,  
 E dunt il se regeïseit.  
 Tute dist sa cunfessiun, 235  
 N'i parla rien d'occisiun ;  
 N'ert pas pechiez, ço li ert vis,  
 Se il aveit humë occis.

Seinz Patriz li a mult enquis  
 se il en aveit nul occis ; 240  
 il respondi : “ Cink en ai morz,

Quel que ço est u dreiz u torz,  
 E mulz navrez, mes ne sai mie  
 Se il turneient puis a vie.  
 Ne quidai pas, bien le sachiez, 245  
 Que ço fust dampnables pechiez.”

Li Seinz Deu li mostra e dist  
 Que c'ert encuntre Jhesu Crist,  
 E que mult en aveit perdu  
 Sun creatur e offendu. 250

Li vielz hum li cria merci :

“ Sire,” dist il, “ pur Deu vus pri,

104b Ma penitence me chargeiez,  
 Ore avez oïz mes pechiez.”

Il li charja mult bonement ; 255

\*Il la reçut devotement.

En cel païs est il en us

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233 ke uelz home.—236 parlad de oc.—237 pechie lui.  
 —238 Si home.—239 lui ad.—242 ke ou ou.—244 Sil tur-  
 nereient.—245 sachez.—246 Ke pechez.—247 lui.—248 Ke  
 co ert encontre.—249 ke.—251 ueuz home lui criad.—253  
 chargez.—254 oi.—255 lui chargea.—256 E il receut.

Que cil qui mesfunt tut le plus,  
 \*E sunt plus fier en lur corage,  
 Quant il viennent en grant aage, 260  
 De grief penitence souffrir  
 Pur la Deu grace deservir.  
 Cest essample lur volt mustrer  
 Li Seinz Deu pur els afermer.

Quant Seinz Patriz aveit parlé 265  
 a cele gent, e demustré  
 de Deu la grant puissance veire,  
 N'i aveit nul qui volsist creire  
 S'il ne mustra certainement  
 Qu'il veïssent apertement : 270  
 Les joies dunt il a mustré  
 E les peïnes duut a parlé ;  
 S'il les veïssent, mielz crerreient  
 Iço que dire li orreient.

Seinz Patriz li bons eürez 275  
 Fu bien de Deu e mult privez ;  
 Nuit e jur fu en oraisuns,  
 En veilles, en afflicciuns,  
 En jeünes e en tristur,  
 Pur requerre nostre seignur 280  
 104c Del pueple, qu'en eüst merci,  
 E que il ne fussent peri.  
 En cele entente qu'il esteit,

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258 Ke.—259 Qui fiers.—260 (*precedes l. 259*) uenent.—  
 267 Qe.—269 lur *after* ne *correctly* stricken out by Roquefort.  
 musttrat.—270 Kil.—271 ad.—272 ad.—273 le.—274 Ke co  
 lui oreient.—276 Fud.—277 fud oreisuns.—278 e en.—  
 281 ken.—282 kil nen fusement.—283 kil.

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[E] des oraisuns qu'il faiseit,	
Jhesu Crist li vint en present,	285
Si cum il aveit fait suvent.	
Un tixte d'evangeilles plein	
Li duna e mist en sa mein ;	
E un bastun qu'il dut porter	
Quant al pueple dut sermuner.	290
Uncor sunt el païs guardé	
Pur reliques, en grant chierté.	
Pur ço que le bastun duna	
Deus a sun serf e cumanda,	
Apele l'um icel bastun	295
" Le bastun Deu " qui'n fist le dun.	
Itels choses deit cil avoir	
Qui eveschié deit purseoir.	
Ço nus mustre Malachias,	
En sa Vie, nel dutez pas.	300

**A** pres cest fait, Deus amena  
 Seint Patriz e si li mostra,  
 en un desert,—uns lius guastez  
 Qui de gent n'ert pas habitez,—  
 Une fosse tute rouïnde, 305  
 Si ert dedenz grant e parfunde ;  
 E sachiez qu'ele esteit obscure,  
 Espoëntable a desmesure.

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284 oreisuns kil feseit.—285 lui.—286 souent.—287 de  
 eu.—288 Lui donat.—289 kil dust.—290 Quant il ser-  
 moner.—291 Uncore garde.—292 cherte.—293 ke dona.  
 —294 comanda.—296 kin.—298 Ki euesked purseir.—302  
 Seinz.—303 gastez.—305 runde.—307 sachez kele.—308  
 Espuntable demesure.

- 104d Puis li dist qu'iluec ert l'entrée  
 De l'espurgatoire e trovée ; 310  
 E qui fust de ferme creance  
 E eüst en Deu esperance,  
 E fust eunfes de ses pechiez  
 E apres acomuniez,  
 Purreit ici dedenz entrer ; 315  
 E s'il i purreit demurer  
 Un jur e une nuit entiere  
 E par ici venir ariere,  
 Tut serreit nez de ses pechiez  
 E de ses mesfaiz espurgiez, 320  
 De quant qu'il out fait en sa vie ;  
 E si verreit, n'i faldreit mie,  
 E les peines e les dolurs,  
 E les turmenz des pecheürs.  
 E les granz joies des esliz 325  
 Verreit, s'il fust en Deu parfiz.  
 Si tost cum Deus li out ço dit,  
 Devant sa face s'esvanit.  
 Li Seinz remest tut repleniz,  
 E de la grace Deu guarniz. 330  
 Mult fu haitiez de sun seignur,  
 Que il aveit veü le jur ;  
 E de la fosse veirement  
 Qu'il poeit mustrer a [la] gent.  
 Pur ço quida que li plusur 335  
 Serreient [mis] hors de l'errur.

309 lui ke iluec lentre.—310 purgatoire.—313 confes.—  
 315 E pur.—318 reuenir arere.—319 netz.—321 kil.—322  
 uerreiz faudreit.—324 de.—327 cume.—329 remist.—330  
 garniz.—331 fud.—332 Kil.—333 fose.—334 Kil.—335 ke.

- 105a En cel liu fist une abbeïe,  
 U il mist gent de bone vie ;  
 Chanoignes riulez i a mis,  
 Si lur a bien lur ordre apris. 340  
 El cimetire veirement  
 Est la fosse, vers oriënt ;  
 De mur l'enclost, portes i fist  
 E bone fermeüre i mist ;  
 Pur ço qu'um n'i poeit entrer, 345  
 Si par lui nun, ne la aler,  
 La clef cumanda al priur,  
 Si defendi que nuit ne jur  
 N'i entrast nuls, si par lui nun,  
 E par tuz cels de la maisun. 350

**E**l tens Seint Patriz par licence  
 pristrent li plusur penitence :  
 quant il esteient absolu,  
 Si vindrent la u li us fu ;  
 Enz entrèrent seürement, 355  
 Mult suffirent peine e turment,  
 E mult virent l'horrible mal  
 De la dure peine enferral.  
 Apres icele grant tristesse  
 Virent grant joie e grant leësce. 360  
 Ço qu'il volstrent cunter e dire,  
 Fist Seinz Patriz iluec escrire.  
 De ço furent la genz creanz

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338 Ou.—339 ad.—340 ad.—341 cimiterie.—342 fose.—  
 345 kum puet.—347 comanda.—348 defendit ke.—349  
 Nentrast.—354 ou.—357 horrible.—361 kil uoleient.—362  
 iluek escriure.—363 gent.



105b Que Seinz Patriz esteit disanz,  
 Par cels qui esteient venu 365  
 De cel liu u orent veü  
 E les joies e les dolurs,  
 Solunc les oevres des plusurs.  
 Pur ço qu'iluec sunt espurgiez,  
 Cil qui entrent, de lur pechiez, 370  
 A nun cil lius Espurgatoire,  
 Qui tuz jurs \*serra en memoire ;  
 E pur ço que Deus demonstra  
 A Seint Patriz e enseigna  
 Primes cel liu, est issi diz : 375  
 L'Espurgatoire Seint Patriz.

Rigles a nun, la u fu mise,  
 Li lius, e fundée l'iglise.  
 Apres cest fait que jo vus di,  
 Cist Seinz Patriz s'alme rendi 380  
 Mult seintement a Jhesu Crist,  
 Qui en sa gloire od lui la mist.

Apres lui \*ert en la maisun  
 Uns hum de grant religiun,  
 De bon estre e de seinte vie ; 385  
 Si fu priurs de l'abbeïe.  
 De grant aage esteit forment :  
 Si vielz fu qu'il n'out qu'une dent.

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364 Ke.—366 ou.—368 oures.—369 ke iluek.—371 Ad  
 purgatoire.—372 ert.—373 ke.—374 patric.—377 ad ou  
 fud.—378 le ig.—379 ke.—383 out. Lat. K : erat prior  
 in eadem ecclesia, homo quidam, etc.—384 home.—386  
 fud.—388 uelz fud kil kune.

- \*Nule aient li vieil maladie,  
 Tant cum il sunt en ceste vie ; 390  
 Si dit Seinz Gregoires que fieble  
 Sunt par lur vieillesce e endieble.
- 105c Ici nus dit de cest priur,  
 Qu'il fist faire pres del durtur  
 Un habitaele u il mansist, 395  
 Qu'il a ses freres ne nuisist,  
 Ne ne grevast pur sa fieblesce,  
 Ses aages, ne sa vieillesce.  
 Li chanoigne de la maisun  
 Le mistrent suvent a raisun : 400
- “ Beals pere, pur Deu, dites nus  
 Cum bien volez vivre entre nus ? ”  
 Li seinz priurs lur respondi :
- “ Mielz amereie aillurs qu'iei ;  
 Ici ai jo peine e dolurs, 405  
 Joie e deliz avrai aillurs.”  
 Icist frere qui a lui vindrent  
 La voiz oïrent e retindrent  
 Des anges Den a lui parlanz,  
 Lui e sa dent beneïssanz : 410
- “ Frere, tu es beneürez,  
 E cele denz que vus avez,  
 Qu'unques viande ne maseha,  
 Ne ne senti ne n'atucha

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389 Tut naient. Lat. KC: licet senex sanus sit, ipsa senectute sua semper tamen infirmus est. ueil.—391 seint ki feble.—392 veillesce endeble.—394 Kil dortur.—395 E hab. ou.—396 Kil.—398 veillescesce.—399 chanoine.—400 souent.—401 Beau piere.—402 bie.—404 kici.—409 angles.—412 dent uus auus.—413 Ke unkes.

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Que al quer venist a delit, 415  
 U tu eüsses nul profit."  
 En sa viande n'out il el  
 Fors ewe freide, pain e sel.  
 Tost apres ço morut icist :  
 S'alme rendi a Jhesu Crist. 420

105d **S**eignurs, si cum dit li escriz,  
 plusurs genz el tens Seint Patriz,  
 [e] en altres tens altres,  
 Issi cum nus avuns oï,  
 Dedenz l'espurgatoire entrèrent, 425  
 E puis apres s'en retournerent.  
 E meinz \*l'en vit [de] retenuz,  
 Qui furent periz e perduz.  
 Icil qui revindrent cunterent ;  
 Li chanoigne tut embreverent, 430  
 Pur edifier altre gent,  
 E qu'il ne dutassent niënt.  
 E si nus dit il alques plus :  
 Que ço fu custumë e us :  
 Cil qui enz voleient entrer 435  
 E l'espurgatoire espruver,  
 A l'evesque durent aler  
 E lur cunfessiun mustrer.  
 E apres la cunfessiun,

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415 Qui.—416 Ou.—417 ta. Lat. KC : Eius enim cibus erat, etc.—419 morust.—421 cume. 423 autres autresi.—424 cume anums.—427 e nuit.—429 Cels ke.—430 chanoine.—431 autre.—432 kil neent.—433 dist aukes.—434 Ke fnd custumes.—435 einz uoleint.—437 eneske.—438 conf.—439 conf.

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	Lur fereit l'evesques sermun :	440
	“ Seignurs, pur Deu, n'i entrez pas ;	
	De la aler n'est mie gas.	
	Mulz en i a de retenuz,	
	Qui jamais nen erent veüz.”	
	Mais quant verreit certainement	445
	Cels tenir lur purposement,	
	Par lettres [il] les enverreit	
106a	Al priur, si li mandereit	
	Qu'il preïst d'els e garde e cure,	
	E meïst en la fosse obscure.	450
	Quant esteient a lui venuz,	
	E il les avreit receüz,	
	De lessier cel purpensement	
	Les enortereit bonement,	
	E qu'il penitence preïssent,	455
	E en cest siecele la feïssent.	
	Quant il nes purreit tresturner	
	Que il n'i volsissent entrer,	
	Dedenz l'iglise les mettreit,	
	E quinze jurs les i tendreit	460
	En jeünes, en oraisuns,	
	En veilles, en afflicciuns.	
	Puis mandereit clers del païs,	
	E partie de ses amis ;	
	Matin fereit messe chanter	465

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440 leueske.—443 ad.—444 Ke iameis.—446 Ces.—  
*Line 454 was inserted here by mistake and then stricken*  
*out.*—448 lur mandreit.—449 Kil de els garde.—450 fose.  
 —452 auereit.—453 lesser.—455 kil.—458 Kil.—461 e en  
 oreisuns.—462 e en.—463 mandreit du.—465 freit lum.

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- E cels desqu'a l'altel mener,  
 Pur estre i acommuniez  
 E beneüsuz e segniez.  
 L'ewe beneüte sur els  
 Jeterent li clerc e [sur] cels ; 470  
 Od processiun e od chant,  
 Si [cum] custume esteit devant,  
 A la porte tut dreit menouent,  
 Si l'ovreient e desfermouent.  
 La sermunereit li priurs ; 475  
 106b Si lur musterreit les dolurs  
 Que dedenz cel liu trovereient,  
 E que jamais ne revendreient,  
 S'il n'eüssent ferme creance  
 En Deu, e veraie esperance. 480  
 E si dist qu'al tens [Seint] Patriz  
 En i aveit il de periz.  
 Cil qui ç'aveient purposé,  
 E en c'esteient affermé,  
 E ne volstrent pur lui partir, 485  
 Il lur ireit la porte ovrir ;  
 Cil fereient la croiz sur els,  
 E enterreient devant cels.  
 Puis clorreient pres els l'entrée ;  
 En l'iglise de Deu amée 490  
 Ireient tuit li clerc ariere  
 E fereient pur els preïere.
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466 desque al autel.—468 benescuz segnez.—469 beneite  
 hels.—473 menereient.—474 defermeient.—476 lui mus-  
 treit.—477 Ke.—478 ke iameis.—480 uerreie.—481 dit kal.  
 —482 des.—486 irreit.—488 entereient.—491 Irreient tut  
 li drec arrere.—492 ferreient.

- El demain vendreient oïr  
 Li quëls en purreit revenir.  
 Se alcuns en fust revenuz 495  
 A joie serreit receüz ;  
 Puis demurreit, el Deu servise,  
 Pleinement quinzeine en iglise ;  
 Puis cuntereit de s'aventure,  
 E serreit mise en escripture. 500  
 E cil qui n'en fust revenuz—  
 Bien saveient qu'il fu perduz.
- 106c **E**l tens le rei Estefne dit,  
 si cum nus trovum en escrit,  
 en Yrlande esteit uns prozdum : 505  
 Chevaliers fu, Oweins out nun ;  
 De qui nus voluns ci parler,  
 E la dreite estoire mustrer.  
 A l'evesque de cel païs,  
 U li purgatoires ert mis, 510  
 Vint Oweins a cunfessiun,  
 De ses pechiez querre pardun ;  
 Kar mult aveit suvent ovré  
 Cuntre Deu en grant cruëlté.  
 L'evesques oït ço qu'il dist, 515  
 E cument il se regehist.  
 Mult le blasma qu'il out esté  
 En tel oevrë e demuré :

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494 empurreit.—495 Si aucuns.—499 cont. sa av.—502 kil fust.—504 cume.—505 Ken un produm.—506 fud Owens.—507 uolums.—509 eueske.—510 Ou.—511 Owens conf.—513 souent.—514 Contre.—515 eueskes kil.—516 coment. 517 blama kil.—518 oure demore.

	Par ses pechiez out irascu	
	Sun creatur e offendu.	520
	Li chevaliers pur ses pechiez	
	Fu mult tristes e esmaïez ;	
	Pense que digne penitence	
	Fera solunc la Deu consence.	
	L'evesques li voleit duner,	525
	Solunc ço qu'il l'oït parler,	
	Penitence de ses pechiez,	
	Dunt il peüst estre alegiez.	
	Li chevaliers li dist briefment :	
	“Sire evesques, nen voeil niënt	530
106d	Lегierement espeneïr,	
	Ne tel penitence suffrir.	
	Trop ai forfait a mun seignur,	
	E offendu mun creatur ;	
	Pur c'eslirai, par Deu licence,	535
	La plus *grevuse penitence :	
	A l'espurgatoire en irai	
	Seint Patriz, e la enterrai	
	Que jo seie de mes pechiez	
	E delivres e espurgiez.”	540
	Li evesques l'amonesta	
	De ço lessier que il pensa :	
	“N'est pas a aler cuvenable	
	La u cunversent li diable ;	
	Hum set bien que mult i entrerent	545

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522 Fud.—523 ke.—524 solun.—525 leueskes doner.—  
 526 Solun kil.—528 pust.—529 lui briefment.—530 eneske  
 uoil neent.—531 espenir.—535 co esl.—536 grieue.—537  
 irrai.—538 enterai.—539 Ke.—541 eueskes.—542 lesser  
 kil.—543 couen.—544 ou conv.—545 Hom siet ke mulz.

Qui unques puis ne retournerent."  
 Nule poür de peine avoir  
 Ne puet sun corage moveir.  
 Li evesques vit sun corage :  
 Si l'enorta qu'a moniage 550  
 Se mesist entre bone gent,  
 U od chanoignes en cuvent ;  
 Puis purreit plus seürement  
 Faire le sien purposement.  
 Il li respunt que nun fera : 555  
 Ja altre habit nen recevra,  
 Fors tel cume il aveit eü  
 Des i qu'il ait cel liu veü.

107a      **Q**uant l'evesques si fermement  
                  vit qu'il tint sun purpensement, 560  
                  al priur de cel liu manda,  
 Par escrit qu'il li enveia,  
 Que cel chevalier recueillist,  
 Al purgatoire le mesist,  
 Issi cum il faire deveit, 565  
 E cume la custume esteit.  
 Li chevaliers vint al priur,  
 Il le reçut par grant amur  
 E mult li dist e sermuna

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546 ke unke.—547 aue r (*i erased*).—548 mouer.—549  
 eueskes.—550 len orat ka.—551 Si.—552 Ou couent.—553  
 purreit il.—555 lui ke fera (*e partly erased*).—556 autre.  
 —557 laueit.—558 De ci kil.—559 leueske ferment.—560  
 kil tut.—562 kil lui.—563 Ke.—564 espurgatoire e le.—  
 569 lui sermona.



- Qu'il laissast ço que il pensa. 570  
 "Trop ai [jo] grant oppressiun  
 D'aler en tel perdicium."  
 Tant ert fervenz en sun desir,  
 Ne l'en puet li priurs partir.  
 Od lui l'amena en l'glise, 575  
 Si cume custume est assise.  
 Quinze jurs l'i fist demurer,  
 Urer, veillier e jeünier.  
 Quant i out esté quinze dis,  
 Si manda les clers del païs ; 580  
 Matin li firent messe oïr,  
 E esculter tut a leisir.  
 Puis reçut od devociun  
 Le cors Deu od beneçiun ;  
 L'ewe beneëite jetterent 585  
 Desur lui, apres l'amenerent  
 107b Od letanie, od oraisun,  
 E od bele processiun,  
 El liu u il deveit entrer ;  
 Forment se hasta d'i aler. 590

L i priurs a l'us desfermé ;  
 devant tuz a dit e parlé  
 al chevalier, si li mostra  
 L'entrée e puis li sermuna :  
 "Amis, certes si tu creëies 595

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570 Kil leissast kil.—575 lamenad.—576 costume.—578  
 Orer ueiller iuner.—579 il.—581 lui.—582 escuter.—584  
 beneicun.—585 beneite.—587 oreisun.—589 ou.—590 le  
 de.—591 ad.—592 ad.—593 cheualer lui.—594 le ser-  
 mona.

- Noz cunseilz, ja n'i enterreies :  
 Bien puez ci ta vie amender,  
 E Deu servir e honurer.  
 Mult i sunt entré e perdu ;  
 Ne sout hum qu'il sunt devenu 600  
 Kar n'orent pas ferme creance,  
 Bone fei, ne dreite esperance ;  
 Ne porent suffrir les turmenz,  
 Pur ço remestrent il dedenz ;  
 Par les granz turmenz que il virent 605  
 Deu oblièrent e perdirent.  
 Si vus sur ço volez entrer  
 Que vus m'oïez ici cunter,  
 Primes vus ferai ci oïr  
 Ço que vus est [a] avenir." 610  
 Li chevaliers li respundi :  
 " J'i enterrai, en Deu m'afi,  
 Pur mes pechiez espeneïr,  
 E que jo puisse a Deu plaisir."  
 107c Li priurs dist : " Entendez, sire, 615  
 Ço que vus vueil mustrer e dire :

“**E**l nun de Deu, que vus creëz,  
 en ceste fosse vus mettrez ;  
 par le crois de la terre irez  
 Tant qu'en un grant champ enterrez ; 620  
 Une grant sale i troverez,

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596 Nos conseilz entreies.—597 poz.—599 entree.—600  
 hom kil.—604 remistrent.—605 kil.—608 Ke.—611 cheu-  
 alers lui.—612 J o ienterai.—613 espenir.—614 ke pleisir.  
 616 uoil.—617 creiez.—620 ken entrez.

- Bien ovrée, si enterrez.  
 Mult sout d'ovraigne qui la fist  
 E qui si faitement l'asist.  
 Dedenz la maisun vus serrez, 625  
 Tant de bons messages avrez ;  
 De part Deu a vus parlerunt,  
 E si vus recunforterunt.  
 Si vus enseignerunt assez  
 Iço que vus faire devez. 630  
 Apres ço s'en departirunt,  
 E a Deu vus cumanderunt.  
 Hastivement avrez apres  
 Cruëls messages e malves.  
 Ço nus unt dit e cuneü 635  
 Iceil qui de la sunt venu :  
 Nus le veïmes en escrit,  
 Issi cume jo l'ai vus dit.''  
  
 Li ber mustra mult bel semblant,  
 E devant tuz dist en oant : 640  
 Qu'il n'out dute de cel peril,  
 Qui les altres mist en eissil ;  
 107d Kar la force de la dolur  
 Des pechiez, dunt il a poür,  
 Despit, qu'il nes voleit oïr, 645  
 Ne sun purpensement guerpîr.  
 Li grant mesfait de ses pechiez,  
 Dunt sis cors ert pleins e chargiez. . . .

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622 ouere enterrez.—623 de oueraigne.—624 faitement.  
 —628 reconf.—632 comand.—635 coneü.—638 lai a uus.—  
 641 Kil.—642 autres.—644 ad.—645 kil.—648 ses chargez.

Ne reduta mie a souffrir  
 Peine e turment pur Deu plaisir. 650  
 Cil qui devant fu bien armez  
 D'armes de fer e aturnez,  
 E qui aveit grant hardement  
 En estur pur veintre la gent,  
 Or s'ert armez en tel mesure 655  
 Dunt li diables n'eüst cure :  
 De fei e de bone esperance,  
 E de justise e de creance.  
 Par icestes vertuz, sanz faille,  
 Veintra le diable en bataille. 660  
 Il dist a tuz : "Preïez pur mei,"  
 Puis fist la croiz par devant sei.  
 Hardiement, od bon semblant,  
 En la fosse se mist avant.  
 La porte a li priurs fermée, 665  
 Si s'en departent de l'entrée ;  
 Vunt s'en od la processiun  
 El mustier, e funt oraisun  
 Que Deus ait pitié e merci  
 Del chevalier dunt jo vus di. 670

108a    **L**i chevaliers pas ne s'esfreie,  
           parmi la fosse tient sa veie ;  
           ore hantera, ne dutez mie,  
 Novele e fort chevalerie.  
 Merveille est qu'il est asseürs ; 675

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650 pleisir.—651 fud.—652 De armes.—655 Ore.—661 preez.—665 ad.—666 se dep.—667 Uont.—668 muster orei-sun.—669 Ke eit pite.—671 cheualers sefreie.—673 hante-rat.—674 forte.—675 kil asseür.

Cum il plus va, plus est obscurs !  
 Tute pert humaine veüe ;  
 Altre clartez li est venue ;  
 Petite fu, mais nepurquant  
 Par cele tint la veie avant. 680  
 Tant a erré par desuz terre,  
 Qu'il vint al champ qu'il alout querre.  
 Une maisun vit bele e grant,  
 Dunt il oït parler devant.  
 Tel lumiere a iluec trovée 685  
 Cum est d'yvern en la vesprée.  
 Icist palais aveit en sei  
 Entur, une entiere parei,  
 Faite a piliers e a \*archiées,  
 A vulsurs e a wandiches (?) : 690  
 Cloistre resemblout environ,  
 Cum a gent de religiun.  
 Li chevaliers s'esmerveilla  
 De l'ovraigne qu'il esguarda.  
 Quant le palais out esguardé 695  
 Dehors, e tut entur alé,  
 Hastivement dedenz entra ;  
 Assez plus [i] s'esmerveilla

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676 obscur.—678 autre clarte lui.—679 fud.—681 ad.  
 —682 Kil kil.—685 lumere ad iluek.—686 de yv.—687  
 Icest paleis.—CK : Aula vero parietem non (K : in se  
 non) habebat, sed (K : quoniam) columnis et archiolis  
 erat undique constructa (K : -tum). A : Aula enim cir-  
 cumvallata erat parietibus, sed in modum claustrum mona-  
 chorum super columpnas erat fabricata.—689 Fait ar-  
 ches.—690 nonsurs.—694 oueraigne kil.—695 paleis.—  
 698 A sez.

- 108b De ço qu'il a dedenz veü. 700  
 A tant s'assist loant Jhesu ;  
 Ses oeilz turna e sus e jus,  
 Esmerveilla sei, ne pout plus ;  
 Ne quida pas, e'en est la sume,  
 Que cil oeuvre fust de main hume.
- I**l n'i aveit guaires esté, 705  
 quant en la sale sunt entré  
 quinze persones, simplement  
 Res e tundu novelement ;  
 Blans vestemenz orent vestuz.  
 De part Deu li distrent saluz ; 710  
 Lez lui s'assistent environ  
 En semblant de religiun ;  
 Tuit se turent, li uns parla,  
 Mestre e priurs d'els resembla.  
 Al chevalier dist dulcement : 715  
 “ \*Beneïs Deu omnipotent,  
 Qui a si bon purposement  
 Mis en tun quer e hardement ;  
 Tun purpos e ta volenté  
 Parfacë il par sun bunté ; 720  
 E si te quart par sun plaisir,

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699 kil ad.—701 oilz turnat.—702 Merueillat.—703 summe.—704 Ke oure.—705 gueres.—706 K : ecce quindecim viri tanquam religiosi et nuper rasi. A : ecce viri duodecim in veste candida et barbis nuper rasis. . . 708 tunduz.—709 Blancs.—710 par lur.—712 semblance. 715 cheualer ducement.—716 Beneit seit deus.—CK : Benedictus sit omnipotens deus. A : Benedictus deus pater omnipotens.—717 ad.

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	Qu'ariere puisses revenir.	
	Ci venez pur vus espurgier	
	De voz pechiez e alegier ;	
	Barnilment t'estuet cuntenir,	725
	U ici t'estuvra perir :	
108c	Cors e alme en perdiciun	
	Larras sanz fin de reançun.	
	Ferme creance aies en tei ;	
	Retien ço que tu oz de mei :	730
	Ja endreit quant nus en iruus,	
	En cest païs sul te lerruns ;	
	Grant multitudine verras	
	Des diables, nel dute pas,	
	Qui granz turmenz te musterrunt,	735
	De greignurs te manacerunt.	
	Si en lur cunseil vus metez	
	E si creire les en volez,	
	Il promettrunt veraïement	
	Que hors vus merrunt salvement	740
	A l'entrée dunt vus venistes,	
	Quant dedenz cest clos vus mesistes.	
	Si vus quiderunt engignier ;	
	De ço vus vueil bien acointier.	
	Si vus creëz lur faus sermun,	745
	Si irez en perdiciun :	
	Si par manace u par turment,	
	U par malvais blandissement	

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722 Karere.—725 testot.—726 Ou testuurat.—728 rancun.  
 —729 Femme.—731 I andreit. irruns.—735 grant musterrunt.—737 conseil.—739 ueïement.—740 Ke.—743 engigner.—744 uoil acoïnter.—746 irrez.—747 ou.—748 Ou malueis.

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	Estes esmaïez ne vencuz,	
	Finablement estes perduz.	750
	S'en Deu avez ferme creance,	
	En ses nuns e en sa puissance,	
	E ne seïez espoëntez	
	Des manaces que [vus] orrez,	
108d	E les pramesses nun verables	755
	Ne creëz (qu'il sunt decevables !)	
	Mes despisiez els e lur diz, —	
	Si serrez tensez e guariz ;	
	Puis serrez de tuz voz pechiez	
	E delivres e espurgiez.	760
	Les granz turmenz e la dolur	
	U sunt livré li pecheür	
	Pur les oevres d'iniquité	
	U il se furent aturné,	
	Verrez apertement ici ;	765
	E les granz joies altresì,	
	E les repos e la dulçur	
	U cil cunversent sanz dolur	
	Qui Deu servirent e amerent	
	E en bones oevres finerent.	770
	E aïez tuz jurs en memoire	
	Deu qui est sire e reis de gloire.	
	Quant il vus mettrunt en turment,	
	Jhesu Crist reclamez suvent :	
	Par l'apel de cel nun puissant	775
	Serrez delivres maintenant.	

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751 Si en.—753 serez (?) espnntez.—756 kil.—757 des-  
pisez.—762 Ou.—763 oures de iniq.—764 Ou.—766 autre.  
—768 Ou conv.—774 souent.



- En quel liu que seïez menez,  
 E quel turment que vus sentez,  
 Le nun Jhesu Crist apelez ;  
 Gardez que vus ne l'obliëz. 780  
 Delivres serrez par cel nun :  
 Par la Deu grace le savum.  
 109a Ne poïns plus od vus ei estre :  
 Cumandum vus al rei celestre."

**A**pres cele beneïçun 785  
 s'en departirent li barun.  
 li chevaliers remest sultis,  
 Appareilliez e ententis  
 De novele bataille emprendre,  
 Par qu'a Deu puisse l'alme rendre. 790  
 Cil [qui] se cumbati suvent  
 Par pruësce cuntre la gent,  
 Aprestez s'est e cuvenables  
 De cumbatre cuntre diables.  
 Bonement en Deu esperant, 795  
 Atent li quel vendrunt avant.  
 Des armes s'esteit bien armez,  
 E bien guarniz e aturnez :  
 Halberc de justise out vestu,  
 Par quei le cors out defendu 800  
 De l'engin de ses enemis ;  
 E l'escu de fiance out pris.

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778 ke.—780 Gardez ke.—781 deliure.—783 poums.—784 Comandum.—786 partirent.—787 cheualers remis sutis.—788 Apparillez.—790 quei a.—791 combati souent.—792 prouesce contre.—793 couenables.—794 combatre contre.—797 sest.—799 Hauberc.

- Healme out fait de ferme creance ;  
 L'autre armeüre d'esperance—  
 Espée a del seint espirit ; 805  
 Si cum [li] livre le nus dit,  
 C'est la parole Jhesu Crist,  
 Qui de sun nun numer l'aprist.  
 Mult li fu cil seinz nuns aidables  
 Quil rescust suvent des diables 810  
 109b Qu'il ne fust periz ne tenuz,  
 Ne par lur grant turment vencuz.  
 La pitiez de sun [bon] seignur  
 Nel deçut pas en sa tristur ;  
 Nun \*faut ele nului qui l'eimt, 815  
 N'en sa grant bosoig la recleint.  
 Issi armez cum jo vus di,  
 Li chevaliers suls attendi  
 Les batailles espoëntables,  
 Qu'il fera encuntre diables. 820
- Il n'i aveit guaires esté  
 quant a oï e esculté  
 une tel noise e uns tels criz,  
 Cum si li munz fust esturmiz ;  
 Que si tuit li hume del munt, 825

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803 Haume.—804 L autre.—805 Espeie ad.—806 cume  
 liures.—808 Ki nomer.—809 lui fud seint nun eidables.—  
 810 Kil souent.—811 Kil.—813 pitie. K : Nec eum pietas  
 boni ihesu fefellit.—814 *dulcur after sa, and then stricken*  
*out.*)—815 feit nuli kil. K : quae confidentes in se fallere  
 non consuevit.—816 Ne.—817 cume.—818 cheualers.—  
 819 espuntables.—820 Kil ferad encontre.—821 gueres.—  
 822 ad escute.—823 tele.—824 Cume.—825 Ke tut home.

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- Oisel e bestes qui i sunt,  
 A une voiz criassent tuit,  
 N'i eüst mie greignur bruit.  
 Si ne fust de Deu la vertuz,  
 De laquel il \*s'esteit vestuz, 830  
 E li cunfort qu'il out eüz  
 Des seinz baruns qu'aveit veüz,  
 Hors del [sun] sen fust afolez,  
 Chaüz aval e estunez.  
 Apres la grant noise e le sun, 835  
 Entrerent tuit en la maisun.  
 Od hidus embruïssemenz ;  
 Sur lui rechinnerent lur denz.  
 109c Desur tute altre creature  
 Esteit horrible lur figure ; 840  
 Trestuit issi desfiguré  
 L'unt par grant eschar salué ;  
 Quant il l'aveient salué,  
 Par reproche unt a lui parlé :  
 "L i hume qui nus sunt servant, 845  
 e en nostre oevre demurant,  
 vient a nus apres lur fin,  
 E sunt a nus de tut enclin.  
 E vus estes tut vis venuz :  
 Bien devez estre receüz ; 850  
 Greignur loïer, greignur merite  
 Devez aveir, qu'avez eslite

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826 Oisels ke.—830 laquele se crt.—831 les conforz kil.  
 —832 kaueit.—839 autre.—841 Trestut desfigurez.—842  
 saluez.—845 home.—846 demorant.—847 Uenent.—849  
 uifs.—851 louer.—852 kauez.

- Nostre estre e nostre cumpaignie,  
 E venistes a nus en vie.  
 Grant grace devum rendre a vus, 855  
 Que vis estes venuz a nus ;  
 Autrement avriuns nus tort,  
 Quant vus n'atendistes la mort.  
 Ça venistes espeneïr  
 Voz pechiez par turment suffrir ; 860  
 Ci avrez vus assez dolur,  
 Miseire, turmenz e tristur,  
 Pur ço que servi nus avez.  
 Si noz conseilz creire volez,  
 A la porte sein vus merruns 865  
 U entrastes, hors vus mettruns.  
 109d Lung tens purrez el siecle vivre,  
 E voz deliz faire a delivre.  
 Si mielz amez a remaneir  
 Qu'ariere aler e joie aveir, 870  
 Cruëls peines e grief turment  
 Avrez od nus finablement."
- I**ssi faitierement parlouent  
 li diable e amonestouent  
 le chevalier qu'a els turnast, 875  
 E sun purposement laissast :  
 Qu'il volsist a els cunsentir,

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853 comp.—856 Ke uifs.—857 Autrement auruns.—859  
 espenir.—861 asez.—862 Meserie e (*olur after e, stricken*  
*out*).—863 ke.—864 conseilz crere.—865 meruns.—866 Ou.  
 —868 uos.—869 melz remaner.—870 Ke auer.—871 grefs  
 turmenz.—872 finablemenz.—873 faitierement.—875 L  
 cheualer ka.—877 Kil consentir.

U par manace u par blandir.  
 Mais li chevaliers Jhesu Crist  
 N'out poür, ne ne se fremist ; 880  
 Ne blandissemenz ne manace  
 Nel deceit que lur plaisir face.  
 En pais se sist, n'out poür d'els ;  
 Ne volt un mot parler a els.  
 Il virent bien qu'il les despist : 885  
 Hidus semblant chascuns li fist.

U n feu firent de maintenant  
 en la maisun, merveilles grant.  
 piez e meins li liënt forment ;  
 El feu le jettent erralment ; 890  
 Od cros de fer enz le buterent,  
 Hidusement sur lui crièrent.  
 Li chevaliers en sa dolor  
 Apella le nun \*del seignur.  
 110a Si enemi qui od lui sunt 895  
 S'esforcierent qu'el feu parfunt  
 Le peüssent entr'els tenir,  
 E sun cors ardeir e bruïr.  
 Quant [il] cel grant turment senti  
 A Jhesu Crist cria merci ; 900  
 Iceil nuns l'a bien defendu  
 Del premier turment u il fu.

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878 Ou ou.—879 cheualer.—881 blandissement.—882 ke  
 pleisir.—883 de els.—885 kil.—886 chescun.—889 lui.—  
 891 cros.—893 cheualers.—894 Apellat nostre seignur  
 CK : pii Iesu nomen invocavit.—896 Sesforcerunt kel.—  
 897 entre els.—898 arder.—900 criat.—901 lad.—902 ou.

A pres cele invocaciun  
 qu'il fist de cel seintisme nun,  
 fu delivres, li feus s'esteint, 905  
 E icist granz turmenz remeint.

Quant li chevaliers a veü  
 De Deu la force a la vertu,  
 En lui s'afie fermement,  
 E atent plus seürement 910  
 Les turmenz u il deit entrer,  
 E ço que il deit trespasser.  
 Les diables despit sanz faille,  
 E lur turmenz e lur bataille.

En une waste regiun 915  
 Le meinent, hors de la maisun,  
 Dunt la terre ert neire e obscure.  
 N'i vit nule altre creature  
 Fors les diables quil menerent,  
 E qui tut entur lui crièrent. 920  
 La out un freid vent e serri  
 Qui li parcourt le cors parmi ;  
 110b Il nel poeit niënt oïr ;  
 Cest turment li cuvint suffrir.  
 Desque la l'unt trait e mené 925  
 U li soleilz naist en esté :  
 A la fin del siecle le meinent,

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904 Kil.—905 fud feu esteint.—906 grant.—907 cheualers ad.—911 ou.—912 kil.—917 (*after terre an f ; apparently the scribe began to write 'fud'*).—918 autre.—919 kil.—920 ki entutr (*second t stricken out*).—922 Ke lui parcout.—924 couint.—926 Ou soleil neist.

Ço li fu vis, par tut le peinent.  
 Par une veie, grant e lée,  
 Le trestrent en une valée, 930  
 Cele part dunt li soleilz surt  
 En yver, quant li jur sunt curt.

**D**'altre part, vers le su, a destre,  
 li mustrerent perillus estre :  
 u il le meinent a oïz 935

Gries pleintes e dolurs e criz ;  
 E cum plus ala aprismant,  
 Plus oï plainte e dolur grant.  
 En un grant champ l'unt puis mené,  
 Plein de miseire e d'amerté. 940

Li chevaliers ne pout veëir  
 La grandur del champ, ne saveir.  
 De tute maniere de gent  
 Vit plein cest champ veraïement ;  
 A la terre tuz estenduz 945  
 Envers, e si esteient nuz.

Od clous de fer e meins e pié  
 A la terre sunt enfichié.  
 Pur l'anguisse de lur dolur,  
 Mangierent la terre a tristur ; 950

110c Suvent diseient od haut cri :  
 “ Espargniez nus ! merci ! merci ! ”  
 N'i aveit nul quis alejast,

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928 lui fud.—933 Dautre.—934 Lui.—935 Ou ad oi.—  
 936 Grefs cri.—937 cume alat aprimant.—940 miserie  
 de am.—941 cheualers uer.—942 saueer.—944 pleins cist  
 uerainement.—947 piez.—948 enfichiez.—950 mangerent.—  
 951 Souent ou.—952 Esparniez.—953 aleggast.

Ne qui de rien les espargniast.  
 Li diablë entr'els alouent, 955  
 Sis bateient e turmentouent.  
 Al chevalier diënt suvent :  
 “ Vus suffèrrez icest turment,  
 S'a nus ne vus voilliez tenir,  
 E a noz cunseilz obeïr. 960  
 Se vus voilliez certainement  
 Laisser vostre purposement,  
 Hors vus remerruns seinement ;  
 N'i avez nul blemissement.  
 S'od nus manez \*finablement, 965  
 Tuz jurs avrez peine e turment.”  
 Il retint bien en sun pensé  
 Cum Deus l'aveit einz delivré ;  
 Nule rien ne lur respundi, 970  
 Einz les despist e sis haï.  
 Envers a terre le metteient,  
 Tut nu, si cum li altre esteient ;  
 E sil voleient cloufichier ;  
 Mes il membra al chevalier  
 Del nun Deu qui l'out delivré ; 975  
 Si a Jhesu Crist reclamé.  
 Cil turmenz ne li pout nuisir ;  
 Li nuns Deu les fist departir.

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954 riens espargniast.—955 diables.—957 souvent.—958  
 sufferez.—959 uoillez.—960 nos conseils.—961 uoillez.  
 —962 Laisser.—965 Si od remanez finement.—968 Cume.  
 —971 E uers.—972 cume autre.—973 sis.—975 ki.—976  
 ad.—977 lui.



- 110d D'iluec le traistrent e menerent,  
 dedenz un altre champ.entrerent, 980  
 u greignurs turmenz a veüz  
 Qu'en cel dunt il esteit eissuz.  
 De chascun eage de gent  
 Out en cel champ diversement ;  
 A la terre furent culchié, 985  
 Cume li altre e cloufichié.  
 Tels esteit la diversetez  
 De cels qu'en cel champ a trovez,  
 E des autres qu'il vit devant :  
 Sur les ventres erant gesant ; 990  
 Li altre geseient envers,  
 Cloufichié a la terre od fers.  
 Dedenz cest champ u est venuz,  
 Plusurs de cels i a \*veüz  
 Qui adenz esteient gesanz ; 995  
 Sur els veëit draguns ardanz,  
 Qui poigneient e turmentouent ;  
 Od denz ardenz les devorouent.  
 Plusurs i vit qui erent ceint  
 E de serpenz ardanz estreint 1000  
 E par les cols e par les braz ;  
 Mult i aveit dolurus laz.  
 Od lur langues, qui sunt fuïnes,  
 Percent lur cors e lur peitrines ;  
 Od l'aguësce traient fors, 1005

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979 iluec.—980 autre.—981 Ou ad ueu.—982 Ken eisseu.  
 —983 age.—985 culche.—986 autre cloufiche.—988 ad.—  
 989 autres kil.—991 Les autres.—992 Cloufichiez.—993 ou.  
 —994 ces ad uenuz.—995 gisanz.—1002 dolereus

- 111a Ço li ert vis, les quers des eors.  
 Crapuz i vit, merveilles granz,  
 Ço li ert vis, trestuz ardan ;  
 Sur les piz des asquanz seëient,  
 Od lur bes qu'horribles aveient, 1010  
 A grant force erent ententis  
 De traire les quers des chaitis.  
 Cil qui erent ici tenuz  
 Es granz turmenz qu'il a veüz,  
 Ne finerent de doluser, 1015  
 De griefment pleindre e de plurer.  
 Li diable sur els cureient,  
 E flaëloënt e bateient.  
 Chaitis est cil qui en tel peine,  
 Par ses pechiez, se trait e meine ! 1020  
 Il ne poeit niënt veëir  
 La grandur del champ, ne saveir,  
 Fors de tant qu'il i fu entrez,  
 E le de travers fu menez.  
 Le chevalier unt apelé 1025  
 Li diable, e a lui parlé :  
 " Tuz cez turmenz que vus veëz  
 Avrez, si vus ne nus creëz."  
 Il les despit, cil s'entremettent :  
 Cum il en cez turmenz le mettent, 1030  
 Il apela le nun Jhesu.  
 Par cel apel delivres fu.

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1006 lui.—1007 Crapouz.—1008 lui.—1009 seient.—1010  
 bees que.—1014 kil ad.—1015 finerent *corrected from* fu-  
 rent.—1016 grefment.—1021 ueer.—1022 saueer.—1023 kil  
 fud.—1024 lee fud. Lat. K : intransversum campos per-  
 transivit.—1025 apelee.—1026 parlee.—1027 ces.—1030 ces.  
 1031 apelad.

- 111b D'iluec l'unt trait, si sunt alé  
 al tierz champ, u il l'unt mené,  
 plein de miseires e dolur, 1035  
 E de criëment e de plur.  
 De tute maniere d'eé  
 I aveit gent trop grant plenté ;  
 E jurent adenz e envers,  
 Fichiez en terre od clous de fers 1040  
 Ardanz, des chies des i qu'as piez,  
 Par tuz les membres sunt fichiez  
 Si espes que nuls n'i mettreit  
 Sun dei qu'a clou n'i tuchereit.  
 En si tres grant anguisse esteient 1045  
 Qu'avis unques criër poeient,  
 Fors cume genz qui fussent mort ;  
 Tant esteient lur turment fort.  
 Nuz esteient e li freiz venz  
 Les turmentout e hors e enz ; 1050  
 E li diable les bateient,  
 Que nule pitié n'en aveient.  
 Allas, que nuls deit deservir  
 Que itel peine deit suffrir !  
 Apres unt li diable dit 1055  
 Al chevalier, sanz nul respit :  
 " Itels peines sufferrez vus,  
 Se vus n'e cunsentez a nus ;

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1033 Liluec treit.—1034 terz ou.—1035 miserie. Lat.  
 CK : miseriis plenum.—1037 de hée.—1038 plentee.—1041  
 chiefs de ci kas.—1043 ke.—1044 ka tichereit.—1046 Ka-  
 uisunkes.—1047 gent fuissent morz.—1048 turmenz forz.  
 —1052 Ke.—1053 ke.—1054 Ke tel.—1056 cheualer.—1057  
 suffrez.—1058 cons.

- E lessiez ço qu'avez empris,  
 U turmentez serrez tut vis." 1060  
 Il desdeigna e si despist  
 Lur conseilz [c] niënt ne fist.  
 111c Il le voleient ferm lier  
 E a la terre cloufichier,  
 Si cum esteient li pené 1065  
 Qui la furent : il a numé  
 Le nun Jhesu Crist dulcement ;  
 Si fu delivres erralment.

**T**ant l'unt trait e sachié entr'els  
 qu'el quart champ le meinent od els.  
 tute maniere de turmenz

- La vit li chevaliers dedenz :  
 Par les piez esteient pendanz  
 Plusur, od chaëines ardanz ;  
 E par les mains e par les braz 1075  
 Li plusur, en dolurus laz.  
 E si aveit [il] mulz de cels  
 Qui pendirent par les chevels ;  
 Li plusur, les testes aval,  
 Pendirent en flame infernal 1080  
 Faite de sulphre qui ne fuint.  
 Par les jambes lië amunt,  
 Li nu pendeient cruëlmment

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1059 lessez kauez.—1060 Ou.—1062 cons.—1065 peine.  
 —1066 ad nome.—1067 ducement (c or r?).—1068 fud  
 erraument.—1069 sache entreus.—1070 menerent o eus.—  
 1071 tormenz.—1074 Plusurs chaenes.—1076 dolereus.—  
 1077 mult ceus.—1078 cheueus.—1081 sunt (?).—1082  
 gambes liez.—1083 cruelement.

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	Od cros ardanz diversement :	
	Par oeilz, par nes, e par oreilles—	1085
	De cels i aveit il merveilles—	
	Par col, par buche e par mentun,	
	E par mameles, ço trovum,	
	Par genitailles, par aillurs,	
	E par les joes les plusurs.	1090
111d	Cels vit li chevaliers pendanz	
	El feu qui est tuz jurs ardanz.	
	En vit asquanz qui erent mis	
	En furnaises de sulphre espris ;	
	Asquanz en vit ars e bruiz,	1095
	Qui sur graïlz erent rostiz ;	
	Asquanz en vit mis en espeiz,	
	E rostiz od sulphre e od peiz.	
	Li diable les rostisseient,	
	Divers metals sur els fundeient.	1100
	Li altre diable teneient	
	Maces de fer, sis debateient.	
	Tute maniere de turment	
	[I] vit cist Oweins en present.	
	De ses cumpaignuns a veüz	1105
	Plusurs qu'il a recuneüz,	
	Qui el siecle aveient esté,	
	Mes malement orent ovré.	

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1084 cros.—1085 oilz.—1086 ceus.—1087 bouche menton.—1088 les mam. trouon.—1090 ioues.—1091 Ceus.—1093 ascans. *Follows l.* 1094.—1094 forneises souphre.—1095 Asquans.—1096 grails.—1097 Asquans.—1098 rostis souphre.—1100 metaus eus.—1101 autre.—1103 torment.—1104 cest.—1105 *compaignons ad.*—1106 kil'ad reconeuz.

- Nuls ne purreit mustrer ne dire  
 Les plurs, les criz, n'en livre escrire ! 1110  
 Cist chaus n'ert mie sulement  
 Pleins de la turmentée gent ;  
 Einz ert des diables plusur  
 Qui'n esteient turmenteür.  
 Entr'els le pristrent, sil voleient 1115  
 Turmenter, mes il ne poeient.  
 Le nun Jhesu Crist reclama,  
 [E] par cel nun se delivra.  
 112a Mult est cist nuns bons a numer,  
 Par qui \*l'um se puet delivrer. 1120  
  
 Iluec le menerent avant ;  
 Un turment vit merveilles grant :  
 Une ruee ardant e fuïne.  
 Desuz ert la flame sulphrine ;  
 A la ruee u si rai sunt mis 1125  
 Ot cros de fer ardant assis ;  
 Fichiez furent espesement.  
 Sur cez cros pendeient la gent.  
 L'une meitiez en terre esteit,  
 E l'autre en l'air, qui tute ardeit. 1130  
 Li chaitif qui desus pendeient  
 En la flame sulphrine ardeient,  
 Qui de la terre venoit sus,

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1109 ni porreit moster.—1111 champs solement.—1112  
 torm.—1113 plusurs.—1114 Qi en tormenteurs.—1115 En-  
 treus.—1116 Torm.—1117 non.—1118 non.—1119 nons  
 nomer.—1120 on.—1122 torm.—1123 roue ardante.—1124  
 souphrine.—1125 rove on.—1126 Od crocs asis.—1128 ces  
 crocs.—1130 lautre eir que tote.—1132 souphrine.

- Si oseure ne poeit plus.  
 E li diable apertement 1135  
 Li mustrerent icel turment,  
 E li diënt tut en apert  
 Que s'il a els ne se eunvert,  
 Cest turment li estoet suffrir,  
 E desur la ruee venir : 1140  
 " Einz que desus vus encroïns,  
 Apertement vus musterruns  
 Cumfait turment cil chaitif unt  
 Qui a la ruee pendu sunt."  
 Li diable alerent avant, 1145  
 Icele ruee avirunant.  
 112b Li un de l'une part esteient,  
 Li altre encuntre, qui teneient  
 Granz pels de fer trestut ardant ;  
 De la terre furent levant 1150  
 Icele ruee encuntre munt ;  
 Iceles li mustrent qui i sunt.  
 Plusurs [i] out d'autre maniere  
 Qui la butouent [en] ariere.  
 Tant la turnouent cruëlmement, 1155  
 E tant alout isnelement,  
 Que nuls ne poeit cels, pur veir,  
 Qui pendu i erent, veeir,

1136 Lui mostr. torm.—1137 lui.—1138 eus *conuert.*—  
 1139 torm. lui estot.—1140 roue.—1141 Enz ke.—1142 mos-  
 teruns.—1143 Cum fait torm. sunt.—1144 rove.—1146  
 roue auironant.—1148 autre encontre.—1149 Grant.  
 ardanz.—1150 leuanz.—1151 roue encontre.—1152 Iceus  
 que.—1153 unt daubre.—1154 bot.—1155 torn.—1157 por.  
 —1158 penduz neir.

Pur la flame, e pur l'ignelesce.  
 En grant miseire, en grant tristesse 1160  
 Furent icil qui la esteient,  
 E qui cel turment susteneient.  
 Le chevalier unt entr'els pris,  
 Si l'unt desur la ruee mis ;  
 Cuntre munt le firent lever, 1165  
 Mais quant il deveit avaler  
 Si a numé le nun Jhesu :  
 Tut erralment delivres fu.

**D**'iluec le traistrent maintenant,  
 sil menerent entr'els avant, 1170  
 tant qu'il vit loinz une maisun  
 Fumuse e de trop grant façon.  
 Tant fu lée e de tel lungur,  
 Nuls ne pot choisir la grandur.  
 112c La le traistrent hidusement. 1175  
 Loinz ert de cel herbergement,  
 Quant la chalur senti si grant  
 Qu'il ne poeit aler avant.  
 Il s'arestut, cil le hasterent,  
 Purqu'il tarjout li demanderent : 1180  
 " Ço est uns bainz que vus veëz ;  
 Voilliez u nun, la enz irez.  
 Baigniez serrez od cels qu'i sunt,

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1159 ne.—1160 miserie e en.—1162 torm.—1163 ont entre  
 eus.—1164 lont roue.—1165 Contre.—1167 ad nome non.  
 —1168 Tout errant.—1170 entre eus.—1171 kil maison.  
 —1172 Fumose tro facon.—1173 fud longor.—1174 gran-  
 dor.—1175 treistrent.—1180 Purcil lui.—1181 bains.—  
 1182 uoillez ou non irrez.—1183 Baignez ceus.



- E qui cez bainz deserviz unt.”  
 Mult a de cels dedenz oïz 1185  
 [E] granz dolurs e granz pluriz.  
 Quant en la maisun fu venuz,  
 Mulz i a durs turmenz veüz.  
 Li pavemenz de la maisun  
 Fu plains de fosses environ, 1190  
 Durement lées e parfundes,  
 Si esteient desuz roüundes.  
 Si pres d’altre chascune esteit,  
 Qu’avis unques veie i pareit.  
 Icez \*fosses dunt nus parlam 1195  
 Esteient pleines, ço trovum,  
 De chascune licur boillant,  
 E de chascun metal ardant.  
 Grant multitude de gent  
 I a veü diversement ; 1200  
 De tute maniere d’eé  
 Iluec esteient turmenté.  
 112d Tut furent plungié li alquant  
 En cel metal chaut e ardant ;  
 E tels i out des i qu’as piz, 1205  
 E tels i a desqu’as numbriz ;

1184 ces.—1185 ad ceus.—1186 ploriz.—1187 maison  
 fud.—1188 ad torm.—1189 pavement maison.—1190 Fui  
 plain fosses environ.—1192 rundes.—1193 dautre chascun.  
 —1194 onques.—1195 Ices choses dont parlam. Lat. K :  
 Erant autem fossae singulae metallis diversis ac liquori-  
 bus bullientibus plene.—1196 trouom.—1197 chascun li  
 cor.—1198 chascun.—1200 ad.—1201 toute de hee.—1202  
 Iluec estoient tormentee.—1203 Tuz plunge auquant.—  
 1205 teus de ei cas.—1206 teus ad deskas.

Tels as quisses, tels as gennz ;  
 Grevuse peine i out a tuz.  
 Tels as jambes e tels as piez  
 El metal esteient fichiez ; 1210  
 Tels i \*reteneit l'une mains,  
 Tels ambedui, de dolur plains.  
 A une voiz tuit s'escrïoënt,  
 E pleigneient e dolusoënt.  
 Li diable mult cruëlmēt 1215  
 Li diënt qu'en icel turment  
 Serra ja mis e turmentez,  
 Se il ne fait lur volentez.  
 En un des bainz le vunt plungier ;  
 Dunc remembra al chevalier 1220  
 Del nun Jhesu qu'il apela :  
 De cel turment se delivra.

**D**'iluec le mainent u il sunt,  
 tant qu'il vindrent a un grant munt :  
 de chascun eage de gent 1225  
 Trova iluec asemblement.  
 Sur les orteilz des piez esteient,

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1207 Teus teus.—1208 Grenouse.—1209 Teus gambes  
 teus.—1211 Teus teneient main. Lat. A: immersi erant.  
 . . . hii uno tantum pede, illi utroque, nonnulli manu  
 sola. C: alii uno pede tenebantur, alii utraque manu, vel  
 una tantummodo. K: alii unam manum vel utramque  
 in eis tenebant.—1212 Teus ambdúi plain.—1213 tuz ses-  
 crïoient.—1214 pleignoient dolusoient.—1215 diables cru-  
 element.—1216 Lui ken torm.—1217 torm.—1218 Sil.—  
 1219 E baigns uont plunger.—1220 au cheualer.—1221  
 non kil.—1222 torm.—1223 ou.—1224 kil.—1225 age.—  
 1227 ortilz.

- Curbé e nu, grant peine aveient.  
 Si grant pueple out desur cel munt,  
 Que s'il n'eüst plus gent el munt, 1230  
 113a Ço li ert vis, bien suffireit  
 Icist pueples que il veëit.  
 Si cume genz mort attendanz,  
 Vers aquilun erent turnanz.  
 Li chevaliers s'esmerveilla 1235  
 De cele gent qu'il esguarda :  
 Kar il esteient altresì  
 Cam s'il demandassent merci.  
 Uns diables li demanda  
 Pur quei de cels s'esmerveilla, 1240  
 Qu'il vit atendre od tel poür,  
 En [tel] peine e en tel labur ?  
 "Altretel vus estuet suffrir,  
 S'a nus ne vus volez tenir."  
 Li chevaliers mot ne respunt. 1245  
 Lever le quident sur le munt,  
 Quant devers aquilun [i] vint  
 Uns venz qui grant tempeste tint,  
 Qui tut ensemble les leva  
 Horriblement, puis sis jeta 1250  
 En un flueve freit e puant,  
 D'autre part le munt guaimentant.  
 En cel turment e en cel cri  
 Ert li chevaliers altresì.

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1228 Curbes nuz.—1232 quil.—1233 gent.—1234 aquilon  
 tornanz.—1237 autresì.—1239 lui.—1240 ceus.—1243 Au-  
 tretel estot.—1247 aquilon.—1249 tuz.—1251 floue.—1252  
 Dautre.—1253 torm.—1254 chevalers autresì.

- La lur euvint grant freit souffrir ; 1255  
 Cum il voleient sus venir,  
 Li diable les rebutouent,  
 Od cros de fer enz les plunjouent.  
 113b Li chevaliers se remembra ;  
 Le nun Jhesu Crist reclama. 1260  
 De l'autre part fu en estant  
 Desur la rive maintenant.
- Puis sunt li diable venu  
 a lui, sil traistrent vers le su  
 tant qu'il vit une flame obscure, 1265  
 Sulphrine e puant sanz mesure.  
 De chascun eage de gent  
 Vit lever od l'embrasement :  
 Homes ardanx cum estenceles  
 Qui hors del feu issent noveles. 1270  
 En l'air muntoënt, puis chaïrent  
 Ariere el feu dunt [il] eissirent,  
 El liu ardant e en poür,  
 E en tristesse e en dolor.  
 Cum cest liu durent aprismier, 1275  
 Si parlerent al chevalier :  
 " Veëz vus cest puiz flambeiant ?  
 C'est l'entrée d'enfer ardant.  
 Ici est nostre mansiuns :  
 Finablement ça enz serruns. 1280

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1255 couint freif.—1257 rebot.—1258 crocs.—1260 non.  
 —1261 lautre fuit.—1265 kil.—1266 saus.—1267 chascune  
 age.—1269 homes.—1270 eissent.—1271 montoient.—1273  
 puur.—1275 aprimier.—1277 pui flambant.—1278 lentre.  
 —1279 mansions.

- Pur ço que servi nus avez,  
 Ensembl'od nus ça enz serrez.  
 E tuit cil qui nus servirunt,  
 Tuz jurs sanz fin ei remeindrunt.  
 Si dedenz cest puiz vus metez, 1285  
 E cors e alme perirez.  
 113e Çà enz vus estuvra venir,  
 S'a nus ne volez obeïr.  
 Se mielz amez a retourner,  
 Ariere vus feruns mener, 1290  
 Sein e salf sanz blemissement ;  
 Si purrez vivre lungement.''  
 Tant s'afia en Jhesu Crist  
 Que lur conseil e els despist.  
 Dedenz saillent li adversier, 1295  
 Od els traient le chevalier.  
 Tant fu de cel turment hastez  
 Pur poi qu'il ne s'ert obliëz  
 De numer le nun sun seïgnur ;  
 Puis le numa par grant dulçur. 1300  
 Quant Jhesu Crist out reclamé  
 La force del feu l'a levé  
 Od les autres en l'air en haut ;  
 Mult ot iluec perillus saut !  
 De juste cel puiz avalout ; 1305  
 Une piece suls i estout.

1281 ke.—1282 Ensemblement ens.—1284 tous sans.  
 —1285 pui.—1287 ens estoura.—1289 mieuz.—1290 Arere  
 ferons.—1291 sauf sans.—1292 porrez longement.—1294  
 conseil eus.—1295 aduerser.—1296 eus cheualer.—1297 fud  
 torm.—1298 kil.—1299 nomer non.—1300 noma.—1302  
 lad.—1303 autres.—1305 pui.

- Mult s'esmerveilla u il fu.  
 Diable sunt a lui venu  
 Qui li erent descuneüz,  
 Altre que cil qu'il out veüz. 1310  
 Al chevalier parlerent si :  
 " Estes vus ore suls ici ?  
 Nostre cumpaignun vus mentirent  
 Qui pur veir entendre vus firent  
 113d Que l'entrée d'enfer fu ci : 1315  
 Sachiez que il vus unt menti.  
 De ço sunt il bien custumier,  
 Pur ço qu'il voelent engignier  
 La gent par mençunge e atraire,  
 Quant il par veir nel poeent faire. 1320  
 Ci n'est mie la dreite entrée  
 D'enfer qu'il vus orent mustrée.  
 Mes sachiez bien la vus merruns :  
 Le dreit enfer vus musterruns."
- Tant le traistrent qu'il \*ariverent 1325  
 a une ewe qu'il li mustrerent,  
 horrible e parfunde e puant :  
 La oït criz e noise grant.  
 Cele ewe esteit tute embrasée  
 De flame sulphrine od fumée ; 1330

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1307 ou.—1309 Qe lui desconeuz.—1310 Autres kil.—  
 1311 Au.—1313 compaignon.—1314 Qi.—1315 lentre fnd  
 ici.—1316 Sachez kil ont.—1317 costumer.—1318 kil  
 nolent engigner.—1319 menconge atrere.—1320 poent  
 fere.—1322 kil.—1323 sachiez.—1324 mosteruns.—1325 kil  
 leuerent. Lat. CK : pervenerunt ad flumen unum.—1326  
 kil lui most.—1327 horrible parfund.—1329 estoit toute.

- Cele ewe ert de diables pleine,  
 Od lur turment e od lur peine.  
 Cil quil menerent distrent tant :  
 “ Veēz vus la cel flueve ardant ?  
 Des puiz d'enfer ist cele ardurs, 1335  
 U' nus dampné serrum tuz jurs.  
 Par desur cele ewe a un punt  
 Mult perillus a cels qu'i vunt.  
 Sur cel punt te cuvient aler ;  
 Nus i feruns le vent sufler 1340  
 Qui del grant munt jus portera,  
 En cest flueve vus abattra,  
 114a Tut issi cum il vus ravi  
 En l'autre flueve e abati.  
 Noz compaignun vus recevrunt, 1345  
 El puiz d'enfer vus \*plungerunt.  
 Le punt vus estuet espruver  
 Cum vus purrez ultrepasser.”  
 Il [le] leverent cunte munt,  
 Les piez [li] metent sur le punt. 1350  
 Treis periz i aveit trop granz,  
 Desur le punt as trespassanz :  
 Li premiers ert escolurjables :  
 Nuls n'i tenist ses piez estables,

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1331 Cel.—1332 torment.—1333 kil.—1334 flue.—1335  
 cel.—1336 Ou dampnez serron.—1337 cel ad pont.—1338  
 ceus q̄i vont.—1339 pont couient.—1340 frons souffler.—  
 1341 Q̄i mont porta.—1342 E en floue abatta.—1344 lautre  
 floue.—1345 Nos compaignons receuront.—1346 receuront  
 (Cf. *Note to l.* 1346).—1347 pont esprouer.—1348 porrez ou-  
 trep.—1349 contre mont.—1350 pont.—1351 perilz grant.  
 —1352 pont trespassant.—1353 escolurgables.—1354 Nus.

	Tut i eüst il grant laür ;	1355
	Ne fust la force al Creatur !	
	D'altre part li punz esteit tels :	
	Si estreiz que nuls hum mortels	
	Pur nule rien ne se tenist,	
	Ço li fu vis, qu'il ne chaïst.	1360
	Li tierz esteit desmesurez :	
	Que li punz ert si haut levez	
	Del floeve, qui esteit ardanç,	
	Mult ert hidus as trespasanz	
	Qu'il ne chaïssent cuntre val	1365
	El dolurus puiz enfèrual.	
	Iluec li diënt li diable	
	Qui sunt felun e decevable :	
	“ E encore te larruns nus,	
	Que tut te tenisses a nus.	1370
114b	A la porte te remerruns	
	U tu entras, hors te mettruns.”	
	Al chevalier a remembré	
	De quel peril Deus l'out jeté :	
	Le nun Jhesu Crist reclama ;	1375
	Pas avant altre avant ala.	
	Tant eum il plus ala avant,	
	Le plus s'ala asseürant,	
	Kar li punz li ellargisseit	
	Des dous parz si qu'il le veëit.	1380

1356 au.—1357 Dautre ponz teus.—1358 estreit ke nus  
 hom morteus.—1360 kil.—1361 terz demesurez.—1362 lun  
 puz.—1363 flove.—1365 Qil contre.—1366 dolrus.—1367  
 lui.—1368 felon.—1369 encor loruns.—1371 remenrons.—  
 1372 Ou mettrons.—1373 ad.—1375 non.—1376 autre.—  
 1377 alad.—1378 E plus salad.—1379 ponz lui.—1380  
 E de pars kil.



- Tost fu li punz si eslaissiez,  
 Qu'uns chars i pout aler chargiez ;  
 Un poi apres fu si creüz,  
 Si dous chars i eüst venuz  
 Bien se poissent encuntre, 1385  
 E largement ultrepasser.  
 Li diable quil la menerent  
 Furent el flueve e esgarderent  
 Cum il passa seürement.  
 Dune criënt tant hidusement 1390  
 Que li airs remut e la terre ;  
 Greignur peril n'estuveit querre !  
 Greignur poür out de cez eriz  
 Que des periz qu'il out sentiz.  
 Autres diables vit parfunt, 1395  
 Qui jetouent lur cros amunt  
 De fer, que crochier le voleient ;  
 Mes a lui tuchier ne poeient.  
 114c Outre le punt delivrement  
 Passa puis, senz encumbrement. 1400

**L**i autors nus fet ei entendre  
 que nus devum essample prendre  
 del grant turment qu'avez oï,  
 Dunt li livre nus cunte ei ;

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1381 pont esleissiez.—1383 fud. Lat. K: via erat ita  
 larga, ut sibi in ea obviarent duo carra.—1385 encontre.—  
 1386 outrep.—1387 qui.—1388 e floue esgarderent.—1391  
 Qe eirs.—1392 Greignor nestoueit.—1393 Greignor ces.  
 —1394 perilz kil.—1395 Autres parfunt.—1396 Qi cros  
 amont.—1397 k (*crossed*) crok (*k crossed*).—1398 toucher.  
 —1399 Outre pont.—1400 encomb.—1402 deuom.—1403  
 des tormenz.—1404 Dont liures.

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	E des miseires qui ei sunt,	1405
	E des granz peines de cest munt.	
	Si cez peines esteient mises	
	Cuntre les altres e assises,	
	N'i avreit il cumparisun,	
	Plus de [li] aigle e del pinçun.	1410
	Tels sunt les peines enferrals,	
	E les mesaises e *li mals,	
	Que nuls nes purreit anumbrier	
	Plus que gravele de la mer.	
	Qui de ço pensereit suvent	1415
	Ne se delitereit niënt	
	En la vanité de cest munt,	
	Ne es delices qui i sunt.	
	Mes li cloistrier ne sevent mie,	
	Qui quident avoir dure vie	1420
	Pur ço qu'il sunt enclos dedenz,	
	Quels est la peine e li turmenz,	
	Qui sunt es lius dunt nus parlum,	
	E dunt devant mustré avum.	
	Se cele vie remembrassent,	1425
	Sur tute rien la lur preisassent ;	
114d	Plus est legiere, ço me semble,	
	U cors e alme sunt ensemble,	
	Vie senz curioseté	
	U dras e vivrë a plenté,	1430

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1405 miseries que.—1407 ces.—1408 Contre autres.—  
 1409 auereit comparison.—1410 egle pincon.—1411 Teus  
 enferraus.—1412 meseises les maus.—1413 porreit.—1414  
 ke.—1415 Qi souent.—1418 *que*.—1419 cloistrer.—1420 Qi.  
 —1421 kil.—1422 tormenz.—1423 Qi parlom.—1424 mos-  
 tre auom.—1426 preissasent.—1428 Ou.—1429 coriosete.  
 —1430 Ou ad.

Que n'est cele u tant a mesaise,  
 Il n'i a rien qui ne desplaie.  
 Pur ço vus voeil amonester  
 Que des turmenz \*devez penser,  
 E si aidiez a voz amis 1435  
 Qui laienz sunt en peine mis,  
 Si cum fu dit al chevalier.  
 Cil qui la sunt pur espurgier  
 Serrunt de peines delivré,  
 Fors cels qui sunt del tut dampné. 1440  
 Cil que par lius vit en turment  
 Ierent delivres veirement  
 Par messes e par oraisuns,  
 E par almosnes e par duns,  
 Qu'um dune a povre gent pur els. 1445  
 Tuit ierent delivré fors cels  
 Qui en la buche d'enfer sunt ;  
 James de Deu merci n'avrunt.  
 Es altres turmenz sunt noz pere,  
 Meres, sorurs, parent e frere ; 1450  
 Attendanz sunt a noz bien faiz,  
 Tant que d'iluec les ait Deus traiz.  
 Ses vissiuns corporelment  
 Ci entre nus suffrir turment,

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1431 ou ad meseise.—1432 ad que despleise.—1433 uoil.  
 —1434 tormens deies.—1435 aidez uos.—1436 Qi lainz.—  
 1437 come fud au cheualer.—1438 espurger.—1439 Serront  
 deliurez.—1440 ceus dampnez.—1441 Ceus qi torm.—1442  
 Erent.—1443 oraisons.—1444 almones dons.—1445 Quom  
 done eus.—1446 erent for ceus.—1447 bouche.—1449 au-  
 tres tormenz nos peres.—1450 sorus parenz freres.—1451  
 nos feiz.—1452 ke treiz.—1453 ueissons.—1454 torm.

- 
- 115a Trop grant laidesce feriuns, 1455  
 Se nus ne lur aidissiums.  
 Greignur mestier en unt il la  
 Que s'il fussent entre nus ça.
- S einz Gregoires testimonie,  
 qui parole de cele vie, 1460  
 qu'icil qui de cest siecle vunt  
 E en l'espurgatoire sunt,  
 Qu'il sunt alegiez par icels  
 Qui almosne e bien funt pur els.  
 Mult est granz mals quant en l'iglise 1465  
 Devum esculter lur servise,  
 Que plus volum a el entendre  
 Qu'a Deu pur els preïere rendre.  
 Ço diuns pur cels chastier  
 Qui s'en issent hors del mustier 1470  
 Quant hum dit des morz le servise ;  
 Ester devreient en l'iglise  
 E prier mult devotement  
 Que Deus alejast lur turment.  
 Tels i a qui delivres sunt : 1475  
 Ço sunt cil qui plus tost s'en vunt ;  
 E s'il s'esteient remembré  
 De ço dunt nus avum parlé,  
 Icil en eüssent poür
- 

1455 leidesce ferions.—1456 aidissons.—1457 ont.—1458  
 fuissent.—1459 Seint.—1461 Qicil nont.—1462 sont.—1463  
 alegez iceus.—1464 font eus.—1465 grant.—1466 Deuom  
 escouter.—1468 Qa eus priere.—1469 dions.—1470 Qi  
 isent.—1471 hom mors.—1474 alegast torment.—1475 ad.  
 --1477 estient.—1478 auon.—1479 Cil.

De la peine e de la dolur 1480  
 Que cil chaitif sanz fin avrunt ;  
 E des joies u cil irunt  
 115b Qui servirent lur creatur  
 En dreite fei e par amur.

C ist chevaliers dunt ai parlé, 1485  
 puis qu'il aveit le punt passé,  
 tut delivres ala avant.

Devant lui vit un mur si grant  
 Haut de la terre en l'air amunt.  
 Les merveilles qui del mur sunt 1490  
 Ne purreit nuls cunter ne dire,  
 Ne l'ovraigne ne la matire !

Une porte a el mur veüe,  
 Bien l'a de loinz aparceüe.  
 [De] precius metals fu faite, 1495  
 E gloriusement purtraite :

Pursise esteit de bones pieres,  
 Mult precieuses e mult chieres.  
 Li chevaliers s'esmerveilla  
 De la porte qu'il esguarda, 1500  
 Pur la clarté qu'ele rendoit  
 Qui des chieres pieres eisseit.

Mult se hasta de la venir ;  
 Cuntre lui vit la porte ovrir.  
 Demie liue ert loinz e plus ; 1505

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1481 auront.—1482 ioes ou irront.—1483 Que.—1485  
 cheualers dont.—1486 kil pont.—1489 leir.—1490 que.—  
 1491 porreit.—1493 ad.—1496 gloriusement portr.—1497  
 Porsise estoit peres.—1498 precioses cheres.—1500 E de  
 kil.—1501 kele.—1502—cheres pierres.—1504 Contre.

- Quant vers la porte aprisma sus,  
 Si senti une tel odor,  
 Tant dulce e si bone flairur,  
 Si tutes les riens de cest munt  
 Qui unques furent ne qui sunt 1510  
 115c Fussent aromatizement  
 N'ateindreit il a ço niënt !  
 A la dulçur que il senti,  
 Qui tut le cors li repleni,  
 Tut en recuvra sa vertu, 1515  
 Del turment qu'il aveit eü.  
 Avis li fu par cele odor  
 Que tute perdit sa dolor.
- Quant la porte vint aprismant,  
 un païs vit resplendissant. 1520  
 la enz aveit greignur clarté  
 Que li soleilz n'a en esté.  
 Mult i cuveita a entrer ;  
 Beneïrez esteit cil ber  
 Qui tant out fait e deservi 1525  
 Qu'\*encuntre [lui] tel porte ovri.  
 Cil nel volt mie deceveir  
 Qui cel estre li fist veïr :  
 Bien a empli sun grant desir,  
 Qui en tel liu le fist venir. 1530

1506 aprima.—1508 douz flerur.—1510 onques.—1511 fuissent.—1512 natendreit.—1513 douceur quil.—1514 Qe lui.—1515 recoura.—1516 torment.—1517 fud cel.—1518 Qe.—1520 pas (*See Note to this line*).—1522 soleils nad.—1523 coueita.—1526 Que entre. Lat. K : Beatus vero miles cui talis venienti patuit porta.—1528 Qi lui.—1529 ad.—1530 Qi lui.

- E**ncore esteit loinz de la porte  
 quant il veit croiz que l'um aporte,  
 palmes orines, ço trovuns,  
 Chandelabres e gumfanuns.  
 Genz erent de religiun 1535  
 Qui firent la processiun.  
 Ço li ert vis qu'en tut le munt,  
 De cels qui furent ne qui sunt,  
 115d Ne fu unques itels veüe,  
 Ne si honestement tenue. 1540  
 De chascun eage de gent,  
 E de chascun ordre ensement  
 Vit formes d'humes e semblanz ;  
 Mult ert la cumpaignie granz.  
 Vestu furent diversement 1545  
 Solunc l'ordre qu'a els apent :  
 Li un erent cum ereevesque,  
 E li altre erent cum evesque ;  
 Li un abbé, li altre moigne  
 E prestre e diaene e chanoigne, 1550  
 E subdiacne e acolite  
 E laie genz a Den eslite.  
 En tel forme e en tel semblant  
 Furent vestu aparissant  
 Cum il furent, n'en dutez mie, 1555

1532 uit creiz lon. Lat. K : egressa est contra eum cum  
 crucibus et vexillis . . . processio, etc.—1533 trouons.  
 —1534 gomfanons.—1535 Gent religion.—1536 procession.  
 —1537 lui ken.—1538 ces qi.—1539 fud tele.—1541  
 aage. —1543 domes. —1544 comp. —1545 uestuz. —1546  
 Solum qa eus. —1547 arcuesque. —1548 autre. —1549  
 autre.—1552 gent.—1555 dotez.

- El Deu servise en ceste vie.  
 Cuntre le chevalier alerent,  
 Sil requirent, enz le menerent  
 Od dulz chant e od melodie  
 E od le sun de l'armonie. 1560  
 Quant il orent fini lur chant,  
 Dui ercevesque vunt avant,  
 Si li mustrerent le païs,  
 Tuz les estres e le purpris.  
 Apres parlerent dulcement 1565  
 E distrent al cumencement :  
 116a " Beneëiz seit li reis de gloire  
 Que il t'a duné la victoire,  
 Que surmunté as les diables  
 E lur turmenz nun cuvenables, 1570  
 E que si estes ci venuz  
 E en tel joie receüz."  
 Il le menerent sus e jus ;  
 Tant i vit bien ne poeit plus.  
 En cel païs vit tel clarté 1575  
 Qu'a grant peine l'a esguardé :  
 Si cume li soleilz le jur  
 Tolt as esteiles lur luur,  
 Issi toldreit, ço li ert vis,  
 La granz clartez de cel païs 1580  
 Al soleil tute sa luur

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1557 Contre cheualer.—1559 duz od duz melodie.—  
 1560 son la romonie.—1562 arceuesque uont.—1563 Se lui  
 mostr.—1564 porpris.—1565 Pres doucement.—1566 au  
 comen.—1567 Beneit rois.—1568 Qui done.—1569 Qe sor-  
 monte.—1570 torm. couenables.—1571 ke.—1572 E au.—  
 1576 Qa lad.—1577 le soleil.—1579 lui.—1580 grant clarte.  
 —1581 tote.



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	Quant a greignur resplendissur !	
	Il ne pot veëir la grandur	
	Del païs u tant a dulçur,	
	Fors de la porte u il entra	1585
	En tant, cum hum li enseigna.	
	Si cum uns prez fu cist païs,	
	De flurs e d'arbres plenteïs :	
	Herbes i out de bone odor	
	E gentiz fruiz de grant valor.	1590
	Tant aveit le quer repleni	
	De la dulçur que il senti,	
	Que ço li esteit bien avis	
	Qu'il en poeit vivre tuz dis.	
116b	En cel champ a si grant clarté,	1595
	N'i puet aveir nule obscurté.	
	La clartez del ciel i resplent	
	Niënt escolurjablement.	
	De tute maniere d'eé	
	I vit genz a si grant plenté	1600
	Qu'il cuidont bien que nuls vivanz	
	El munt n'en peüst veëir tanz !	
	Par cuvenz esteient partiz	
	Par lius en joie e en deliz ;	
	E nepuroec quant il voleient,	1605
	De l'un liu a l'autre veneient.	

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1582 Quant il ad.—1583 puet ueer. Lat. CK : ultra videre quae vides . . non potuit.—1584 ou ad.—1585 ou.—1586 hom.—1587 fust.—1588 flors de arbres.—1590 gentiliz.—1592 quil.—1593 lui.—1594 tut.—1595 ad.—1596 pot nul.—1597 clarte.—1598 escolurgablement.—1599 de hee.—1600 gens.—1601 ke.—1602 mund ueir.—1603 couenz.—1605 nepuroc.—1606 autre.

- Grant joie orent comunement,  
 Li un des autres veirement,  
 E de la visitaciun  
 Qu'entr'els feseient environ. 1610  
 U qu'il fussent, par grant dulçur,  
 Firent loënge al Creatur.  
 Si diverseit lur vesteüre  
 Cum les esteiles par figure  
 Se diversent en lur leur : 1615  
 L'une mendre, l'autre greignur.  
 Li un l'orent tute d'or fin,  
 E li autre, vert u purprin ;  
 Li un de jacintes colurs,  
 Bloies u blanches come flurs. 1620
- 116c **C**ist Oweins sout de cele gent,  
 par la forme del vestement,  
 de quel mestier orent esté,  
 En quel mestier orent finé.  
 Si cum variout la colurs, 1625  
 Aveient diverses luurs.  
 Colurs de gloire apparisseit  
 Sur tuz les dras qu'il i aveit.  
 Li un alouent coroné  
 Cume rei e si aturné ; 1630

1607 communement.—1608 autres uereiment.—1609 uisi-  
 tacion.—1610 fesient environ.—1611 Ou kil fuissent dou-  
 eur.—1613 nesture.—1614 esteilles.—1615 Si.—1616 lautre.  
 —1617 uns.—1618 autre ou porprin.—1619 uns iacinte  
 colur.—1620 Bloie ou flur.—1621 sont genz. Lat. K: For-  
 ma enim vestis novit miles.—1622 des uestemenz.—1624  
 E en.—1625 come les.—1626 diuers.—1627 Colur.—1628  
 kil.—1629 uns corone.—1630 atorne.

Li un portouent en lur mains  
 Palmes orines, flurs e rains.  
 Tant fu cil estres delitables  
 Al chevalier e si mirables,  
 De la dulçur e del repos 1635  
 Qu'il vit la enz, dedenz cest clos,  
 E des dulz chanz qu'il entendî  
 A la Deu loënge e oï.  
 Chascuns en sei s'esjoïsseit  
 De la joie que il aveit : 1640  
 Pur ço que de l'espurgatoire  
 Esteient amené en gloire.

Cist païs ert si repleniz  
 de la grace Deu e guarniz,  
 que bien porent estre peüz 1645  
 E de \*tel grace sustenuz.  
 Plusurs maisuns [i] out la enz,  
 E mulz compaignies dedenz ;  
 Chascune aveit a grant plenté  
 La celestiène clarté. 1650  
 116d Tuit cil qui le chevalier virent  
 Lur Creatur beneësquirent  
 Pur lui qui ert entr'els venuz,  
 Cum lur frere de mort eissuz.  
 La grant leësee a bien veüe 1655

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1631 uns.—1632 flors.—1633 fud.—1637 duz kil enten-  
 dit.—1638 Al oït.—1639 Chascun.—1640 kil.—1641 ke.—  
 1642 amenez.—1644 garniz.—1645 porrent.—1646 cele.—  
 1647 Plosurs maisons.—1648 compaignies.—1650 De la.—  
 1651 cheualer.—1652 benesquirent.—1653 entreus.—1654  
 Cume.—1655 ad.

Que tuit firent de sa venue.  
 Li dulz chanz e la melodie  
 Des seinz Deu est dedenz oïe.  
 La enz n'out trop chaut ne trop freit,  
 Ne rien qu'amenuisance seit : 1660  
 Quant qu'il i out esteit plaisable  
 E paisable e tut acceptable.  
 En cel repos beneüré  
 Vit de joie si grant plenté,  
 Que nuls qui en cest siecle seit 1665  
 Saveir ne cunter nel purreit.  
 Or nus doint Deus ço deservir  
 Qu'a cez joies puissuns venir !

Quant li chevaliers out veü  
 cele grant joie e cel salu, 1670  
 li ercevesque le menerent  
 Un poi en sus, a lui parlerent :  
 “ Beals frere, ore as ici veü  
 Le desirier qu'avez eü :  
 Les granz turmenz e les dolurs 1675  
 Avez veü des pecheürs,  
 E les deliz e les repos  
 Des bons qui sunt dedenz cest clos.  
 117a Beneëiz seit qui te dona  
 Cest purpos e si aferma ; 1680  
 E que tu poïs endurer

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1657 duz chant. — 1660 que amenusance. — 1661 kil  
 pleisable. — 1662 peisable. — 1665 ken. — 1666 conter por-  
 reit. — 1667 Ore. — 1668 Ka ces puissions. — 1671 erceueske  
 li. — 1673 Biau. — 1674 desirer. — 1675 tormenz. — 1679  
 Beneiz dona. — 1680 affirma. — 1681 ke.

Les granz turmenz a trespasser  
 De l'espurgatoire u tu fus,  
 E par sa grace venis sus.  
 Par Deu estes ei amenez : 1685  
 Des choses que veü avez  
 Nus diruns la segnefiance ;  
 Aïez en Deu bone esperance.  
 Icist païs e icist estres,  
 Sachiez e'est Paraïs Terrestres, 1690  
 Dunt Adams fu pur ses pechiez  
 Jetez e si fu eissilliez  
 En miseire e en amerté  
 El munt u li hume sunt né,  
 Puis qu'il fu inobediëns 1695  
 E ne tint mie le desfens  
 Sun creatur, qui l'out formé,  
 E manja le fruit devehé ;  
 Ulte ço ne pout il veëir  
 Cez granz \*joies, ne ei maneir. 1700  
 Einz veëit il sun creatur  
 E a lui parla par dulçur ;  
 Les angeles poeit il veëir,  
 Ensemble od els grant joie avoir.  
 Hors fu jetez de cest païs 1705  
 Par sun pechié, cume chaitis ;

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1682 tormenz. — 1683 ou. — 1687 dirrons senefiance. —  
 1689 cist estres. — 1690 Sachez ke ço paradis. — 1691 Dont  
 fud. — 1692 Getez fud eissillez. — 1693 miserie. — 1694 mund  
 ou home. — 1695 kil fut. — 1696 nen defens. — 1698 manga.  
 — 1700 Ces riues cil maneeir. Lat. K : celica gaudia .  
 . . ultra videre non potuit. — 1703 angles ueir. — 1704  
 ensemblément. — 1705 fud iete. — 1706 come.

117b Aneire perdit la clarté  
Del ciel par sa maleürté.

“D e sa char sumes nus tuit né  
en miseire, en chaitiveté ; 1710  
mes par la fei nostre seigneur  
Jhesu Crist, nostre creatür,  
Que par baptesme receümes  
De dreite creance e eümes,  
Sumes en cest païs venu 1715  
Par la Deu grace e receü.  
Par seint esprit entenduns  
D'altre vie, mes ne poüins  
Saveir le tut certainement ;  
Adams le sout veraïement. 1720  
Mes pur iço que nus pechames,  
E de pechié nus encumbrames,  
Le nus estuet espeneïr  
Einz que ici puissuns venir :  
Estré en l'espurgaciun 1725  
Solunc iço que fait avum.  
La penitence que preïmes,  
Que devant la mort ne feïmes,  
En cez lius la nus estut faire  
Par unt [vus] eüstes repaire. 1730  
Vus veïstes [tuz] les turmenz

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1710 cheitiuete.—1715 uennuz.—1716 receuz.—1717 es-  
perit entendons.—1718 Dautre.—1719 certainement.—1720  
ueraïment.—1721 co ke.—1722 encomb.—1723 estut es-  
penir.—1724 ke ci puissions.—1725 espurgacion.—1726  
Selunc co ke auon.—1727 ke.—1728 Qe.—1729 ces feire.  
—1730 repeire.—1731 tormenz.

	As ebaitis qui furent dedenz :	
	Tels as greignurs, tels as menurs,	
	Solunc les oevres des plusurs.	
117c	Cil qui plus pechierent el munt	1735
	Greignurs turmenz iluec avrunt.	
	Tuit cil qui sunt es granz turmenz	
	Que vus veïstes la dedenz,	
	A nus vendrunt, bien le sachiez,	
	Quant il ierent tut espurgiez ;	1740
	Fors cels qui el puiz d'enfer sunt —	
	James de cel turment n'istrunt !	
	Chascun jur vienent ei a nus	
	Cil qui des peines sunt rescus ;	
	A grant joie les recevum	1745
	Od mult bele processium.	
	Puis sunt od nus dedenz cest clos,	
	En grant joie e en grant repos.	
	Cil qui el munt sunt espurgié	
	De lur pechiez e alegié	1750
	Trespasserunt legierement	
	L'espurgatoire e le turment :	
	Hastivement a nus vendrunt,	
	Al plaisir Deu i remaindrunt.	
	Nuls de cels qui en peine sunt	1755
	Sevent cum bien il i serrunt,	
	Ne cum bien il i unt esté ;	
	C'est tut en la Deu volenté.	

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1733 menors.—1734 Solum oures plusors.—1735 peche-  
rent.—1736 tormenz.—1737 en tormenz.—1739 uendront.  
—1740 erent tuz.—1741 for cil puz.—1742 torment.—1743  
Chascon.—1745 receuon.—1746 procession.—1749 mund  
espurgiez.—1750 alegiez.—1752 torment.—1755 ceus.

Quant hum fait pur els oraisuns,  
 Messes e almosnes e duns, 1760  
 Lur turment sunt amenuisié,  
 U del tut en sunt alegié :  
 117d U l'um alege lur dolurs,  
 U l'um les \*remet en menurs.  
 Quant il sunt tut hors de turment 1765  
 A nus vienent joïssantment.  
 Il ne sevent quant il i sunt  
 Cum bien il i demurerunt ;  
 Ne nus meïsmes ne savuns  
 Cum bien demurer i devuns. 1770

“ Si cum li chaitif en turment  
 sunt travaillé plus lungement  
 pur les granz pechiez que il firent,  
 Tant cum il el siecle vesquirent,  
 Si sunt li altre meïns pené 1775  
 Qui meïns firent d'iniquité ;—  
 Si est de nus qui sumes ci :  
 Solunc ço qu'avum deservi,  
 Devuns ici plus demurer,  
 Einz [a] greignur joie munter ; 1780  
 Que tut serruns nus delivré  
 De tutes peïnes e salvé.

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1759 hom eus oreïsons.—1760 almones dons.—1761 tormenz amenusez.—1762 Ou aleggez.—1763 Ou lom.—1764 Ou lom met. Lat. K : aut de ipsis tormentis in minoribus transferuntur. —1765 torment.—1768 demorrunt.—1769 meïmes sauons.—1770 demorer deuons.—1771 cume torment.—1772 trauaille longement.—1773 kil.—1775 autre.—1776 de iniq.—1778 Selunc kauom.—1779 Denons demorer.—1781 seuns deliurez.—1782 totes saluez.



- Ne pöüns nus mie uncore estre  
 A la grant leësce celestre.  
 Vus veëz bien que sanz dolor 1785  
 Sumes ici en grant dulçur ;  
 En mult greignur joie vendruns,  
 Mes quant ço iert, nus nel savuns.  
 Nostre cumpaignie descreist  
 Chascun jur, si cume ele creist ; 1790  
 118a Li espurgié vient ici  
 E li altre, si cum jo di,  
 Vunt de cest paraïs terestre  
 Des i qu'en paraïs celestre.”
- L**i ercevesque qu'iluec sunt 1795  
 le menerent en un haut munt,  
 e li diënt que il turnast  
 Ses oeilz amunt, si esguardast,  
 Si lur \*desist de quel colur  
 Li ciels esteit en sa luur ? 1800  
 Il lur respondi maintenant  
 Qu'il resemblout or flambeiant.  
 De si grant clarté fu espris  
 Que tuz ardeit, ço li ert vis.  
 “Ço est l'entrée, beals amis, 1805  
 Del celestiën paraïs !  
 Quant alcuns deit de nus turner

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1785 ke.—1787 uendrons.—1788 ert sauons.—1789 compaignie.—1790 ior.—1791 espurgiez.—1792 autre cume ioidi.—1793 Uont.—1794 De ci ken.—1795 arceueske qui iluec.—1796 Li.—1797 lui kil tornast.—1798 oilz.—1799 Se diseit.—1800 ciel.—1802 flambeant.—1803 fud.—1804 Qe lui.—1805 lentre biaux.—1806 De.—1807 aucuns torner.

Par cele porte deit entrer.  
 Sachiez que par iluec s'en vunt  
 Cil qui el ciel muntent amunt. 1810  
 De viande celestiel  
 Nus peist nostre sire del ciel ;  
 Une fïée chascun jur,  
 Par sa grace e par sa dulçur.  
 Ja gusterez ensemble od nus 1815  
 La viande qu'il dune a nus."

118b **A** vis unques aveit ço dit  
 quant li fus del seint esprit  
 descendi del ciel, li fu vis,  
 E raëmpli tut le païs, 1820  
 E si cum li rai del soleil  
 (Bien le puet hum veëir de \*l'oeil !)  
 Les chies de cels enviruna,  
 Dedenz els se mist e entra.  
 Li chevaliers, ne dute mie, 1825  
 En reçut od els sa partie.  
 Si grant joie e si grant delit  
 Out en sun quer e si parfit  
 De cel dulçur, qu'il ne saveit  
 U morz u vis quels il esteit ! 1830  
 Mes cele hure est tost trespasée,  
 Que tel grace lur est dunée.  
 De tel viande sunt peü

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1809 Sachez ke iluec uont.—1810 montent amont.—  
 1813 fie chascon.—1815 ensemblement.—1816 kil done.  
 —1817 unkes.—1819 descendit co lui fud.—1820 raampli..  
 —1821 cume.—1822 hom neer defoil. (*See Note to this line.*)  
 —1823 chiefs enuirona.—1824 enls.—1826 eus.—1829 E  
 kil.—1830 Ou ou uifs.—1832 donee.—1833 peuz.

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	Cil qui el ciel sunt receü.	
	Li chevaliers, se il poïst,	1835
	Tuz jurs senz fin i remansist.	
	Après cele tres grant leësee	
	Qu'il a eüe, avra tristesce.	
	Li ercevesque maintenant	
	Al chevalier diseient tant :	1840
	“ Des or poëz bien repairier.	
	Veü avez tun desirier :	
	Les granz joies de paraïs	
	E les granz peines des chaitis.	
	Par la veie vus en irez	1845
	Dunt vus estes ça enz entrez ;	
118c	S'el siecle vivez leialment,	
	Seïez seüirs certainement,	
	Après vostre mort [vus] vendrez	
	En la joie que vus veëz.	1850
	Si vus vivez de male vie—	
	Deus doint que vus nel faciez mie—	
	A cez turmenz que vus savez	
	Pur espurgier repairerez.	
	Hastez vus tost aler d'ici ;	1855
	Bien sachiez qu'i li enemî	
	Ne vus purrunt mie aprismier,	
	Ne par turment niënt blescier.”	

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1834 receuz.—1835 si.—1836 sen.—1838 ad.—1839 arceueske.—1840 diseint.—1841 ore repairer.—1842 Uen en desirer.—1845 irrez.—1847 Si el leaument.—1848 Siez seur.—1850 ueiez.—1852 ke ne facez.—1853 ces tormenz.—1854 reperirez.—1856 sachez ki.—1857 porrunt apremer.—1858 torment blescer.

- L** i chevaliers plure e suspire ;  
 as evesques cumence a dire 1860  
 qu'il ne s'en volt niënt partir,  
 Kar ne quide james venir  
 Pur les grevus pechiez del munt,  
 Qui encumbrent cels qui [i] sunt :  
 "Ne sai que me remaint ici, 1865  
 Si cum jo sui, par Deu merci."  
 Li dui ercevesque unt parlé :  
 "N'iert pas, frere, a ta volenté."  
 Hors a la porte l'unt mené ;  
 A Jhesu Crist l'unt cumandé ; 1870  
 La porte cloënt, il s'en va  
 Parmi les lius u il passa.  
 Quant li diable le veçient  
 Huntus erent, si s'en fuëient.  
 118d N'aveit dute de nul turment, 1875  
 Ne n'en senti blemissement.  
 Al palfis vint qui est mirables,  
 U il vit primes les diables.  
 Dedenz entra, puis s'asist jus ;  
 Merveilla sei, ne poeit plus, 1880  
 De l'ovraigne de la maisun.  
 Apres ço vindrent li barun,  
 Qui einz orent a lui parlé.  
 Si l'unt de part Deu salué ;

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1860 eueskes comence. — 1861 uont. — 1863 greuous.  
 — 1864 encombre ces. — 1865 ke. — 1866 cume. — 1867  
 arceueske. — 1868 Nert. — 1870 lun comande. — 1872 ou. —  
 1875 doute torment. — 1877 palfis uont. Lat. AK : cum  
 intraret in aulam. — 1878 ou. — 1879 sentra. — 1881 ouer-  
 aigne maison. — 1882 baron. — 1883 enz. — 1884 par.

- Deu loërent e sa puissance, 1885  
 Qui en si ferme parmanance  
 L'out fait ester e meintenu,  
 Par quei le diable out venu ;  
 E qu'il ert de tuz ses pechiez  
 E delivres e espurgiez. 1890  
 " Beals frere chiers, or vus hastez,  
 Delivrement vus en alez,  
 Que vus ne seïez ci suzpris.  
 Il adjurne en vostre païs ;  
 Li priurs iert encuntre vus, 1895  
 Qui de vus iert liez e joius :  
 A grant joie vus recevra,  
 E en l'iglise vus merra.  
 La porte iert apres refermée  
 Par unt vus eüstes l'entrée." 1900  
 Il reçut lur beneïçon,  
 Si s'en eïssi de la maisun.

- 119a      **A** la porte vint de cler jur ;  
               encuntre lui \*vit le priur  
               qui volentiers l'a receü : 1905  
 Mult fu liez quant il l'out veü.  
 En l'iglise le fist entrer,  
 E quinze jurs la demurer  
 En jeünes, en oraisuns,

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1887 Lont.—1888 li.—1889 kil touz.—1891 Biau chier.  
 —1883 Qe suspris.—1894 adiorne.—1895 priors ert encon-  
 tre.—1896 Qi ert leez.—1898 menra.—1899 ert.—1901  
 beneicon.—1902 issi maison.—1904 Encontre uint.—1905  
 lad.—1906 fud lez.—1908 demorer.—1909 e en oreïsons.

- En veilles, en afflicciuns. 1910  
 Puis recunta ço que il vit  
 E il le mistrent en escrit.  
 En honur Deu, sun creatur,  
 Croisier se fist par grant amur :  
 Requerre le voleit el liu 1915  
 U le dampnerent li Juu.
- E**n Jerusalem en ala  
 e [dunc] ariere repaire ;  
 a sun seigneur le rei revint  
 E il volentiers le retint. 1920  
 Tut en ordre li a cunté  
 De sa vie la verité ;  
 Cunseil li quist e demanda  
 De sa vie qu'il en loa :  
 S'il deüst moigne devenir, 1925  
 U quel religiun tenir.  
 E li reis li a respundu  
 Chevaliers seit, si cum il fu ;  
 Ço li loa il a tenir,  
 En ço pot il Deu bien servir. 1930
- 119b Si fist il bien tute sa vie ;  
 Pur altre ne chanja il mic.
- E**n icel tens issi avint  
 qu'uns des moignes de Cisteus vint  
 que lur abes i enveia : 1935  
 Par qui a icel rei manda

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1910 e en affliccions.—1911 reconta kil.—1913 de deu.—  
 1914 Croiser.—1916 Ou ieu.—1917 ierlm.—1919 son.—1921  
 lui ad.—1923 Conseil lui.—1924 kil.—1026 Ou religion.—  
 1927 lui ad respundu.—1929 lui —1930 poeit.—1932 autre  
 changa.—1934 Ke.—1935 Qe ennea.

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D'un liu qu'einceis li out pramis.	
Pur ço l'aveit a lui tramis	
Pur saveir u li lius serreit	
U l'abbeïe fundereit.	1940
Gervaises out li abes nun :	
Mult fu de grant religiun	
Cil de Cisteus qui enveia	
A cel rei d'Irlande e manda	
Par Gilebert (un suen profes	1945
Qui fu abes puis sun deces)	
De l'abbeïe qu'out pramise,	
U ele devreit estre assise.	
Li reis li fist le liu mustrer	
U l'abbeïe volt funder.	1950
Li moignes dist qu'il ne saveit	
Cument il i arestereit :	
Il ne saveit ne n'out apris	
Le language de cel país.	
Li reis li dist : "N'en dutez mie,	1955
Jo vus metrai en cumpaignie	
Un produme e bon latimier."	
Dunc apela le chevalier	
119c Owein, si li preia e dist	
Qu'od lui alast, si l'apresist.	1960

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1937 kenceis.—1939 ou.—1940 Ou.—1941 Gerueises.—  
 1942 fud.—1943 qi enuea.—1944 de Irlande.—1945 sun.—  
 1946 fud p<sup>9</sup>.—1947 kout.—1948 Ou asise.—1949 lui.—  
 1950 Ou.—1951 moines kil.—1952 Coment.—1955 lui dou-  
 tez.—1956 compaignie.—1957 prodom latimer.—1958 Don  
 cheualer.—1959 lui peia.—1960 Kod.

- B**ien l'otreia li chevaliers  
 e dist al rei que volentiers  
 le servireit a sun plaisir,  
 Que de ço faire out grant desir.  
 “ Veirs est, nel celer ore mie, 1965  
 Tant cum jo fu en l'autre vie  
 Vi jo, si l'ai bien en memoire,  
 Que cil furent en greignur gloire  
 De lur ordre e de lur cuvent,  
 Que tut le plus de l'autre gent.” 1970  
 Issi remest od Gilebert  
 Li chevaliers e bien le sert ;  
 Mais ne voleit changier sun estre :  
 Moignes ne cunvers ne volt estre. 1975  
 En nun de chevalier morra,  
 Ja altre abit ne recevra.  
 Cil dui funderent l'abbeïe  
 E mistrent genz de bone vie ;  
 Gileberz en fu celeriers,  
 E Oweins fu sis latimiers. 1980  
 Mult par [li] fu leials serjanz,  
 E en tuz ses bosoinz aidanz.  
 Ensemble dous anz e demi  
 Furent e puis s'en departi.  
 Gileberz dit que seintement 1985

1961 lotrea.—1962 ke.—1963 pleisir.—1966 come fud  
 lautre.—1968 Ke.—1969 couent.—1970 tuit autre.—1971  
 remist.—1973 Meis changer.—1974 Moigne conuers.—1975  
 non.—1976 autre nen.—1979 celerers.—1980 ses latimers.  
 —1981 leaus sergan. Lat. K : minister fidelis et interpres  
 fuit ei devotus.—1982 bosoinz.—1983 dimi.—1985 Gil-  
 berz ke.



- Viveit e mult honestement  
 119d Tant eum li chevaliers i fu ;  
 Mult en out grant eunfort perdu.  
 Apres ço, par cunfessiun,  
 Laissierent tute la maisun : 1990  
 Li moigne, altre mansiun querre,  
 Vindrent alué en Engleterre.  
 Li chevaliers honestement  
 Remest e vesqui seintement.  
 Quant il morut, a Deu rendi 1995  
 S'alme, que bien l'out deservi.

- Cist Gileberz cunta suvent  
 cez choses devant meinte gent,  
 pur edifier les oianz  
 E qu'a bien fussent entendanz. 2000  
 Un en i out qui ço oï,  
 Duta qu'il ne fust mie issi.  
 Gileberz en respundi tant :  
 “ Qu'il n'erent mie bien creant  
 Qui diënt qu'espíritelment 2005  
 Veient e nun corporelment,  
 (Quant il entrent en la maisun  
 Qu'est de Deu espurgaciun)  
 Les granz peines e les turmenz  
 Qui sunt establiz la dedenz. 2010

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1987 come. — 1989 confession. — 1990 Laisserent toute  
 maison. — 1991 moine autre mansion. — 1992 engleterre.  
 — 1994 remist. — 1996 ke. — 1997 conta souent. — 1998 Ces.  
 — 2000 ka fuissent. — 2002 kil. — 2003 respondi. — 2004 Kil.  
 — 2005 kespíritelment. — 2006 non. — 2007 maison. — 2008  
 Qe espurgacion. — 2009 tormenz.

- Li chevaliers tut ço desdit,  
 Qui tut corporelment le vit ;  
 En char e en os les turmenz  
 \*Suffrit quant il fu la dedenz.
- 120a Se ço ne volez ottrier, 2015  
 Ne ne creëz le chevalier,  
 Creëz mei qui de mes oeilz vi  
 Ço que jo vus dirai ici :
- “ J o fu ja en une maisun 2020  
 u out, de grant religion,  
 un moigne qui mult se pena  
 De Deu servir e mult l'ama.  
 Une nuit, entre le cuvent  
 El durtur vit apertement,  
 Si cum il jut e dut dormir, 2025  
 Les diables a lui venir,  
 Qui corporelment le ravirent  
 E del durtur le departirent,  
 Si que li cuvenz nel sout mie.  
 Tant orent de \*sun [bien] envie, 2030  
 Treis jurs e treis nuiz l'unt tenu ;  
 Li cuvenz ne sout u il fu.  
 Puis le portèrent a sun lit,  
 Enz le jeterent par despit

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2013 tormenz.—2014 Suffrir fud. Lat. K : hec se vidisse  
 et in corpore corporaliter pertulisse dicit.—2016 creiez.—  
 2017, Creiez ke oilz.—2019 maison.—2020 Ou religion.—  
 2023, couent.—2024 dortur (*the order of ll. 2023-2024 is re-*  
*versed in the MS.*).—2025 dormir.—2028 dortur.—2029 ke  
 couenz.—2030 ses. Lat. C : cuius sanctitati Daemones in-  
 videbant. (AK *give no aid*).—2031 lont.—2032 couenz ou.

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	Tut flaëlé e debatu	2035
	Desqu'a la mort e navrez fu.	
	Plaies out parfundes e granz,	
	Par tut le cors aparissanz.	
	Il meïsmes les me mustra	
	Apertement sil me cunta	2040
	(Ço sachiez bien) qu'un ne pot mie	
	Saner ses plaies, e sa vie	
120b	Mult erent horribles e granz,	
	Tuz jurs noveles parissanz.	
	Tel plaie i out qui fu roünde	2045
	E desmesurée e parfunde ;	
	E me dit qu'a sun plus lung deit	
	La parfundesce *en ateindreit.	
	E quant il vit la juevne gent	
	Gabber desordenéement,	2050
	Tut apertement lur diseit,	
	S'il seüssent qu'els atendeit,	
	E quels turmenz e quel ennui,	
	Il ne gabbereient nului.	
	Quinze anz apres sis tens fini ;	2055
	Jo ne l'ai pas mis en obli."	
	Gileberz cunta icel fait	
	A l'autor quil nus a retrait.	

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2036 Deska naure.—2040 conta.—2041 kon.—2044 iors e parissanz.—2045 que.—2046 desmesures.—2047 ka.—2048 natendreit. Lat. AK : Fuit autem vulnerum illorum aliquod ita profundum ut (A : quod) longior digitus tuus in eo posset intrare usque ad manum.—2049 ioune.—2051 Tuit.—2052 kels.—2053 tormenz.—2054 nullui.—2055 sun.—2057 conta.—2058 kil ad.

Si cum Oweins li out cunté,  
 E li moignes dunt j'ai parlé : 2060  
 Ço que jo vus ai ici dit  
 E tut mustré par mun escrit.

**E** puis parlai j'a dous abbez :  
 d'Irlande erent bons ordenez.  
 si lur demandai de cel estre, 2065

Si ço poeit veritez estre.  
 Li uns affirma que veirs fu  
 De l'espurgatoire e seü  
 Que plusur humë i entrèrent  
 Qui unques puis ne retournerent. 2070

120c **E**n cel an meïsmes trovai  
 un evesque a qui jo parlai.  
 nevuz fu al tierz Seint Patriz  
 Qui cumpainz ert Seint Malachiz.  
 Florenciëns aveit a nun ; 2075  
 Il me cunta en veir sermun  
 Que l'espurgatoire ert assise  
 En s'eveschié e la fu quise.  
 Ententivement li enquis  
 Si ço fust veirs, que l'en ert vis : 2080  
 E il me dist : " Certainement,  
 Que c'esteit veirs," e dist cument :  
 " Que plusur [i] entrèrent ja

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2059 conte.—2061 ci.—2063 io a.—2064 De Irlande.—  
 2067 ke.—2069 Qe plusurs homes.—2070 Qi unkes retorne-  
 rent.—2071 meïmes.—2072 eueske.—2073 Neuoz fud seinz.  
 —2074 compaigns seinz.—2076 conta.—2077 Ke.—2078 E  
 sa euesche fud.—2079 lui.—2080 ke.—2082 Qe coment.—  
 20 83 Qe plusurs.

Dunt unques nuls n'en repaira.  
 Tels i out qui ariere vindrent 2085  
 E qui les [granz] turmenz sustindrent :  
 Tuz jurs furent plus en langur  
 E perdirent dreite colur,  
 Pur les turmenz qu'il orent la,  
 E [pur] l'anguisse quis greva. 2090  
 Si puis fussent de bone vie,  
 Sals serreient, ne dutez mie,  
 E delivres de lur pechiez,  
 Kar il en furent espurgiez.

“P res de cel liu a un seint hume 2095  
 que nus tenuns a mult produme ;  
 hermites est de bone vie.  
 Chascune nuit, ço ne faut mie,  
 120d Ot les diables assembler  
 Entur sun purpris e parler ; 2100  
 Aneire apres soleil culchant,  
 A veüe vienent avant  
 E si tienent lur parlement ;  
 Einz le jur partent veirement.  
 En dementiers qu'il iluec sunt, 2105  
 Al maistre diënt ço qu'il funt.  
 Li seinz les veit apertement,  
 E ot lur cuntes mult suvent.

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2084 unkes nul.—2085 arere.—2086 tormenz.—2089 tor-  
 menz qil.—2090 les anguisses kil.—2091 fuissent.—2092  
 dotez.—2093 pechez.—2094 espurgez.—2095 ad home.—  
 2096 Qe tenons prodome.—2101 couchant.—2102 uenent.  
 —2103 tenent.—2104 ior.—2105 kil.—2106 meistre kil.—  
 2108 contes souent.

A sa celle le vunt tempter,  
 Mes ne pueent dedenz entrer. 2110  
 En semblance de femmes nues  
 Se mustrent qui la sunt venues  
 Pur lui deceivre e engignier,  
 E faire sun propos lessier.  
 Par els entendi de la gent 2115  
 La vie des plusurs suvent."

Quant li evesques ne dist plus,  
 Uns suens chapeleins leva sus  
 E dist : " Sire, jo cuntereie, 2120  
 Si vostre cungié en avreie,  
 Del seint hume ço que jo vi,  
 E ço que jo de lui oï."  
 Li evesques li dist : " Cuntez."  
 Li altre dist : " Beals sire, oëz :

" La celle u cist seinz est mananz— 2125  
 Cent liues loinz, lunges e granz  
 121a I aveit del munt Seint Brandan,  
 U uns altre out esté meint an,  
 Qui aveit cele vie eslite,  
 E que l'um teneit pur hermite. 2130  
 Jo ving parler a cest seint hume,  
 E il me dist, c'en est la sume,

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2109 uont.—2110 poent.—2112 mustrent ke.—2113 en-  
 gigner.—2114 feire lesser.—2115 ens.—2116 de souent.  
 —2117 eueskes.—2119 contereie.—2120 conge auereie.—  
 2121 home.—2123 eueskes lui contez.—2124 autre bel  
 oiez.—2125 ou.—2126 longes.—2128 .Ou autre.—2130 ke  
 lom.—2131 home.—2132 some.

- Qu'il n'out unques si grant desir  
 De rien qui peüst avenir,  
 Cum il aveit eü suvent 2135  
 D'a lui parler a sun talent.  
 Jo demandai purquei ço fu,  
 Que tel desir en out eü ?  
 ' Pur ço que j'ai suvent oï  
 Les diables cunter ici 2140  
 En gabbant.' (Trestute sa vie,  
 Cum hermite ne vit il mie.)  
 ' Quant il viennent ici les nuiz,  
 Ço est lur joie e lur deduiz  
 De lui e des autres reprendre 2145  
 Qu'il funt a lur oevres entendre.  
 J'oï l'autre nuit veirement  
 Ço que jo vus dirai briefment :  
 ' L'autre nuit furent ajusté  
 Li diable e ci assemblé, 2150  
 E cunterent a lur seignur  
 Ço qu'il aveient fait \*le jur.  
 Avant veneient un e un ;  
 Li maistre d'els apela l'un  
 121b E li fist une tel demande : 2155  
 S'aporté out point de viande ?  
 "Oïl," dist il, " pain e ferine,

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2133 Kil.—2134 *que*.—2135 souent.—2139 ke souent.—  
 2140 conter.—2142 heremites.—2143 uenent.—2144 lor  
 (deduiz).—2145 autres.—2146 Kil.—2147 lautre.—2148  
 dirra.—2149 Lautre.—2150 ici.—2151 conterent.—2152 kil  
 louur.—2155 lui tele.—2156 Si aporte.

Furmage e bure en ma saisine.”

“E u les purchaastes vus?”

“Jol dirai,” fait [il], “bien a vus : 2160

“ “ **D** ui clerc vindrent a un vilein,  
sil demanderent de sun peïn  
par charité e altre bien ;

Il ne lur voleit duner rien ;

E si out assez guarnisun, 2165

Pain e viande en sa maisun.

\*Par charité prist a jurer

Qu’il ne lur out rien que duner ;

E pur ço qu’il se parjura,

Pris ço qu’il out e perdu l’a ; 2170

De ç’aveie jo poësté.

Ci devant vus l’ai aporté.”

Après iço s’en repairierent

Li diable e iluec laisserent

La viande qu’il out emblée 2175

Al vilain e la aportée.

Matin i ving, si la trovai,

En une fosse la jettai ;

En dute fui qu’um la trovast,

S’alcuns venist, si la manjast.’ 2180

“ Uncor vus vueil jo plus cunter

Dunt chascuns se deit amender

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2158 seisine.—2159 ou le puchac.—2160 dirrai.—2161  
Dous clers.—2163 autre.—2164 doner.—2165 guarisun.—  
2167 La.—2168 Kil ke doner.—2169 kil.—2170 kil.—2171  
co aueie.—2173 repairerent.—2174 iluec laisserent.—2175  
kil.—2179 kom.—2180 Si aukuns mangast.—2181 noil  
conter.



121c E garder d'engin des diables  
Qui est subtils e decevables."

U ns prestre esteit de seinte vie, 2185  
de Deu servir ne cessa mie.  
    matin levout al Deu servise ;  
Mais einz qu'il entrast en l'iglise,  
El cimetire demurout  
E ses quinze salmes chantout 2190  
Pur les almes dunt li cors sunt  
En cel liu e par tut le munt.  
Chastement se tint e guarda  
E bien e bel endoctrina  
Iceus qui en sa garde esteient, 2195  
E sun conseil creire voleient.  
Suvent se pleinstrent li diable  
De sa vie nun reparnable,  
E que nuls nel poeit turner  
De Deu servir ne d'aürer. 2200  
Li maistre diables blasma  
Ses serjanz que nuls nel tempta  
E nel osta de sun purpens.  
Li uns li dit : " Mult a lung tens  
Que j'ai entur lui demuré ; 2205  
Ore a primes ai tant ovré  
Qu'entre ci e quinze anz l'avrai

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2183 del diable.—2184 subtil deceuable.—2188 enz kil.  
—2189 demorout.—2193 garda.—2195 Iceus garde.—2196  
conseil.—2197 Souent.—2199 ke ne.—2201 diable blama.  
—2202 serganz ke.—2204 ad long.—2205 demore.—2206  
primis.—2207 Que entre.

- Enfantosmé, sil decevrai  
 Par un engin, mes ne puet estre  
 Qu'einceis scit deceüz li prestre. 2210  
 121d Par une femme ai purveü  
 Que dunc l'avrai \*tut deceü."  
 Li mestre dist: "Mult avez fait  
 S'en cel terme l'avez atrait  
 De pechier par temptaciun; 2215  
 De mei avrez bon gueredun."

**A** l demain, si cum il soleit,  
 leva li prestre e ala dreit  
 el cimetire e a veü  
 Un enfant qui jetez i fu. 2220  
 Delez la croiz jetez esteit;  
 Femele fu, il la perneit;  
 Nurice quist si la bailla;  
 Cume sa fille la guarda.  
 Il la fescit lettres aprendre, 2225  
 Al Deu servise la volt rendre.  
 Quant ert en l'eé de quinze anz,  
 Mult ert bele e creüe e granz.  
 Li prestre l'esguarda suvent  
 Par le diable enortement. 2230  
 De sa bealté s'esmerveilla  
 E en sun quer la cuveita;  
 Cum plus suvent la vit le jur

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2209 pot.—2210 Ke deceu.—2212 Qe donc tost.—2213  
 dit.—2215 temptacion.—2216 auerez guerdon.—2217 (*ini-  
 tial forgotten*).—2219 ad.—2226 uout.—2228 belee.—2229  
 souent.—2231 beaute.—2232 coueita.—2233 souent.

- Tant fu plus espris de s'amur.  
 Il la requist, el l'otria 2235  
 De faire ço que li plerra.  
 La nuit apres, einz qu'il feïst  
 L'ovraigne dunt il la requist,  
 122a Furent li diable assemblé ;  
 Chascuns a sun fait recunté. 2240  
 Cil qui entur le prestre fu  
 A devant tuz recuneü  
 Ço qu'il pramist dedenz quinze anz :  
 " Or iert li faiz aparissanz ;  
 Demain iert li prestre traïz 2245  
 E par la femme malbailliz  
 Qu'il a pur sa fille tenue,  
 Quant a sun lit l'avra eïe  
 Einz [le] midi que chascuns l'oïe."  
 Mult en firent entr'els grant joie : 2250  
 " E lui e li amdous avruns,  
 Kar ensemble les decevruns."  
 Li mestre dist : " Voels tu aïe ? "  
 " N'ai en," dist il, " jo n'en quier mie."  
 Mult li saveit bon gré sis mestre. 2255  
 Or oïez cum ovra li prestre :

**E**l demain la meschine apele  
 [e] si \*discit tant a li : " Bele,  
 la enz eulechiez desur mun lit,

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2234 fud.—2236 lui.—2237 kil.—2238 loueraigne dont  
 requeist.—2240 ad reconte.—2242 Ad reconu.—2244 ert  
 fait.—2245 ert.—2246 maubailliz.—2247 ad.—2248 lauera.  
 —2249 ke.—2250 entreus.—2251 ambdoui aurons.—2252  
 deceurons.—2253 dit uols.—2255 ses.—2258 lui dist ore  
 a le.—2259 eucher.

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	Si acumplirai mun delit.”	2260
	La meschine delivrement	
	Aveit fait sun cumandement.	
	Li prestre vint, si l'esguarda,	
	Mult durement se purpensa	
	De l'ovraigne qu'il deveit faire,	2265
122b	U li diables le volt traire,	
	Par quei avreit le bien perdu	
	Qu'il aveit fait e meintenu.	
	La grace de Deu i ovra :	
	Hors s'en eissi, cele i laissa ;	2270
	Un cultel prist que il porta	
	E ses genitailles trencha.	
	Hors les jeta de maintenant,	
	E puis dist as diables tant :	
	“ Oëz, espirit malfaisant !	2275
	James ne serrez joïssant	
	De la nostre perdiciun	
	Par ceste malvaise achaisun.”	
	La nuit apres que cist faiz fu,	
	Sunt li diable revenu ;	2280
	Li maistre d'els apele avant	
	Celui qui li out cuvenant	
	Que einz midi avreit le jur	

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2260 acomplirai. — 2262 commandement. — 2264 porpensa. — 2265 oueraigne kil. — 2266 Ou noleit. — 2267 tut le bien. — 2268 Kil. — 2270 issi leissa. — 2271 coutel kil. — 2273 geta. — 2275 espiriz maufeisanz. — 2276 ioissanz. — 2277 perdicion. — 2278 malueise achaison. — 2279 ke cest fait. — 2281 meistre de eus. — 2282 lui couenant. — 2283 Ke miedi.

- 
- Traï le prestre en sa folur.  
 Demande lui qu'il en a fait ; 2285  
 Il respondi : " Malement vait ;  
 Tut mun travail jo ai perdu."'  
 Devant tuz lur a cuneü  
 Cument li prestre aveit [ovré.]  
 Assez aveit de tuz mal gré ; 2290  
 Lur mestre dit a ses privez :  
 " A lui !" fait il, " sil me batez  
 E flaëlez mult durement !"  
 Dunc s'en partent od cel turment.  
 122c La meschine dedenz l'iglise 2295  
 Mist li prestrë, al Deu servise.  
  
 122d **J**o, Marie, ai mis en memoire  
 le livre de l'Espurgatoire :  
 en Romanz qu'il seit entendables  
 A laie gent e cuvenables. 2300  
 Or preium Deu que par sa grace  
 De noz pechiez mundes nus face.
- 

2285 kil ad feit.—2286 lui respondit ueit.—2287 iai.  
 —2288 ad conu.—2289 Coment le (*the rime word omitted*).  
 —2292 Al.—2297 Joe.—2299 kil.—2300 genz couenables.  
 2301 Ore preiom ke pur.—2302 nos Amen.

## NOTES AND ADDITIONS

The heading: *Ci parout des peines que sunt en purgatoire* is to be ascribed to the Anglo-Norman copyist(s). Marie uses *parole* for *parabolat* (*Es-purg.* 1460; *Lays*, *Milun*, 190) while the shorter form is common in Anglo-Norman texts (*Deu le omnipotent* 106b; other examples in Burguy, I., p. 309).

*Line 9.* Eckleben (*op. cit.*, p. 47) supposes that the translation begins here, representing the "Jus-sistis, pater venerande, ut scriptum vobis mitterem," etc., of the *Tractatus*. *Dirai ço que j'en ai oi* (l. 15) is indeed a fair equivalent to "quod de purgatorio in vestra retuli presencia." The feminine participles (ll. 9, 10), however, are decisive evidence that Marie is still speaking of herself, and that Roquefort was correct in saying (II., p. 407): "Marie prévient qu'elle a traduit ce poème à la prière d'un homme prudent et sage, dont elle a reçu des bien-faits," etc.

The translation begins with line 17, which closely reproduces the *Tractatus*: MSS. AC: *Licet enim utilitatem multorum per me venire desiderem*, etc., and the "jo" in ll. 17, 26, 29 is therefore Henry of Saltrey.

41. *cumpuncciun*. Perhaps in this and like words *-ctiun* should be written, an orthography frequent in the *Computus* (cp. ll. 199, 202, 207, and also Introduction, p. 93). So *Lays*, *Chaitivel* 20, *destructiun*. But as *-ciun*, in Marie as in the *Computus*, transcribes Latin *-tionem* (*exposiciun*, *Computus* 2679, etc.; *devociun* 42, 194, 583), the first *c* is probably etymological (learned) and hence the change seemed not warranted.

160. *ivunt* is preferable. So *dirai* 187.

202. *reance* (MS. *rance*) is preferable. This substantive does not appear in Körtling nor in Godefroy, but is no doubt to be attached to *redīmere*—*reëmbre* as *creance* to *credere* (Cp. Cohn, *Suffixwandlung*, p. 74). The *Espurg.* shows *recunter* (not *racunter*) and hence it is preferable to read *re-*. *reançun* 728 (MS. *rancun*) *redemptionem*, appears to owe its *a* to *reance*.

234. *regehisseit* is preferable.

260. *eage* is preferable ; so at 387, 398. Cp. *éé aetatem* 2227, etc.

300. This is St. Bernard's *Vita Malachie* (Migne, *Cursus Patrol.*, clxxi., 1074). Cp. above, p. 11.

376. From this passage we must conclude that for Marie *espurgatoire* is feminine, since the participle *mise* obviously refers to that word. 2077 has : *Que l'espurgatoire ert assise En s'eveschié e lu fu quise*. In 510, however, we have : *U li purgatoires ert mis (:païs)* where the masculine participle likewise stands fast, and where we have the gender we should expect from the neuter *purgatorium* and the mod. Fr. *purgatoire* (m.). It is a distinct tendency of the Anglo-Norman to make fems. of masc. nouns in final atonic *e* (cp. Suchier, *St. Auban*, p. 49) ; in the *Alexis* 101d *adjutorium* appears as fem. in MS. A, but as masc. in MSS. PL. G. Paris prefers the fem. There seems, therefore, no reason to deny that Marie has used *espurgatoire* as fem. and *purgatoire* as masc.

540. *delivres*. This adj. shows an *-s* in the n. sg. throughout the *Espurg.* See p. 43, 2.

558. *des i que*. The MS. has always *de ci que*. With Warnke, in the *Lays*, I have thought best to follow Suchier (*Reimpredigt*, p. 75), who regards *des i que* as the etymologically correct orthography.

564. The metre, as it stands in the MS., demands *el* (= *e le*). This may be paralleled from Anglo-Norman texts but not from French. (Cp. Suchier, *St. Auban*, p. 31, 7.) The single example

of *el* (= *e le*) cited by Gengnagel (*Der Kürzung der Pronomina*, etc. Halle, 1882, p. 8) is from the *Passion*.

577. *l'i* (*le i*) for the sake of the sense, though *li* in such cases is not unknown. (Cp. Tobler, *Ver-mischte Beiträge*, p. 168.) The usual construction in the *Espurg.*, as in mod. Fr., is the accus. with intrans. verbs: *les fist partir* 978. (Cp. 1165, 1907); the dative with transitive verbs: cp. 581, 1528, 1949.

619. *crois*. This word translates *cavitatem* in Lat. K. (*concavitatem* AC) and means no doubt 'hollow.' Godefroy has not this meaning, unless it lies in *Si l'en feri le crois del chief* (*Ogier* 3123) which G. translates 'sommet de la tête.' The word belongs probably with the adj. *ernes* (*cruese*, *Lays*, *Bis*. 93. MS. *eruose*). A word of the same form has the meaning 'gnashing' (Godefroy s. v. and *Reimpredigt*, p. 79).

690. *wandiches* (?) The text is here corrupt, and I have been unable to identify this word.

716. Since the contracted form *beneiz* for *beneiz* (*benedictus*) nearly coincided with *beneis* (*benedicis*) the scribe apparently has failed to recognize the imperative, and, to the detriment of the metre, has written *seit Deus* as in 1567, 1679.

725. *barnilment* = 'en baron,' according to Godefroy, who quotes the Oxford Psalter, xxvi. and xxx. (ed. Michel.) There, as here, the word translates Latin *viriliter*. It is evidently *baron* (with shifted accent) + *ilis* + *mente*.

731. *Ja endreit quant* translates *mox* in Lat. ACK. Cp. *Lays*, *Lanval* 436.

816. *bosing* is preferable.

955. Add this case of hiatus to those given, p. 29.

1046. *avis unques* = 'hardly' (cp. 1190, 1817). In all three instances this phrase translates Latin *vix*. This French form is wanting in Körtling 8798,



and in Diez,<sup>5</sup> p. 428. Godefroy quotes examples from the *Dialogues of St. Gregory* and *Turpin's Chronicle*; of *avis* alone s. v. the substantive *avis* (\*advisum) where, of course, it does not belong. At 1817, Roquefort printed *Puis unkes* for which, it should be noted, Orelli (*Altfr. Gram.*, p. 371) correctly conjectured *avis unques*.

1123. *ruée, roee, rōta*. The MS. has *roue* (5 times) and *rove* (twice). *V* is equivalent to *u* in the MS. (Cp. *v* = *u* aut 84, 112; = *u* ubi 86.) There are indications that the copyist replaces *o* in hiatus by *ou* (Cp. *Torn. Ant.*, l. 888, *louier* for *loier* OA,<sup>1</sup> and *Espurg.* 851, *louer* for *loier* locarium: 115 *poent* for Anglo-Norman *poent*; 1090 *joues* gabatas.) This points to *roe* as the reading of the Anglo-Norman copy which lay before the scribe. The latter is indeed a common reading in other Anglo-Norman MSS. (E. g. *Four Books of the Kings* 255, Cambridge MS. of the *Reimpredigt* 123f). That it results from the usual Anglo-Norman reduction of Franco-Norman *ue* (*oe*) to *o*, can hardly be doubted in view of Anglo-Norman *poent* for *pueent* in *Espurg.* 154, 1320; *Harley* MS. of the *Lays*, *Laustic* 47; *Vie de St. Auban* 664, 1289; *Deu le omnipotent* 35c, etc. If this view be correct, *roee* or *ruée* is the proper form for Marie, and should be read *Lays*, *Guigemar*, 539, in place of *roe*. (Cp. also *Reimpredigt*, p. 80.)

1346. \**plungerunt* = demergeris Lat. K; demergent Lat. C. The corresponding passage in Jean Belet's version (in the British Museum MS., *Additionnal* 6534) has: *te prendront moult tost e te plungerout el plus parfond d'enfer*.

1369. The same use of *nus* as the rime-word of both lines of the couplet occurs 401, 1815; and of *rus* 2159; of *els* 1069. Warnke, *Lays*, *Fraisne* 341, has suppressed a similar case without good ground.

<sup>1</sup> See above, p. 19 ff.

Other rimes of the kind in the *Espurg.* are : 1229 *munt* (*montem*) : *munt* (*mundum*) 2153 *un* : *l'un*.

1397. *Crochier*. MS. *croker* (same abbreviation as for *ke*). Whether we have here to do with an Anglo-Norman form (as *sacker* for *sachier*, cp. *Reimpredigt* p. 108), or with a substitution of the copyist, is uncertain.

1520. Mall's remark (*Romanische Forschungen* VI., p. 180, Note) that Marie has here misunderstood the Latin text is incorrect. Marie is not translating Latin A, as Mall supposed, but Latin K which has : *vidit patriam* = Marie's *un país rit*, a reading supported by the metre also. *país* recurs at 1563, 1575, 1580, 1584, 1643. Mall was misled by the false reading of Roquefort.

1707. *aneire*. Lat. K has : *et lumen mentis* . . . *ab eo recessit* (*A has eciam for et*). A second passage will throw more light upon the meaning of this word, which is of uncommon occurrence. 2101 *Aneire apres soleil culchant* corresponds to Lat. K : *statem post solis occasum*. Here the meaning is certainly 'straightway,' 'immediately,' which fits the sense of the first passage equally well, and also that in the *Lays*, *Chaitivel* 22 where Warnke has unnecessarily suppressed the MS. reading, and where G. Paris (cp. *Romania* XIV., p. 601) translates the word '*aussitôt*.' Godefroy s. v. 2. *erre* (p. 329, col. 3) quotes the *Josaphat* of Chardri 233 : *An eires, sanz plus de demurer Fist un paleis*. . . and translates 'en hâte,' 'sur le champ.'

1822. *\*de l'oeil*. Unfortunately, the Latin MSS. contain nothing at all answering to this line. The MS. has *desoil*, and it is possible that we have here Latin \**solium*—O. Fr. *sueil* with the meaning 'from the ground.' Cp. Benoît. *Chronique* II., 23761 (ed. Michel) : *Il chairent par lur orguil Del beau ciel en l'oseur soil*. *s* and *l*, however, are easily confounded in the writing of this MS. (cp. *sis* for *sil* 973 : *des*

for *del* 1403, 1622 and *le* for *se* 590 ; *kil* for *kis* 2090) and this fact, together with the sense and point of the passage (Marie wishes to say that the flame of the Holy Spirit was actually *visible* to the eye) convince me that *de l'oeil* is the correct reading. That the diphthong *oe* in Marie has the accent on *e*, which in turn has the quality *ɛ*, is indicated with sufficient certainty by the rime *cels : doels* (*Lays*, Chaitivel 7.)

Whether the conjectured reading be correct or not, the rime at least shows that we are to see in the *oil* (or *soil*) of this MS. and those of the *Lays*, the Anglo-Norman reduction of *oe*, *ue*, to *o*, and that consequently we must class Marie among those writers (e. g., the scribe of the Oxford *Roland*) who show diphthongization before *l mouillée*. Cp. Suchier, *Reimpredigt*, Introd., p. xvi. ff., and Anger, *Vie de St. Gregoire* (in *Romania* XII., p. 145 ff.) who has the same forms : l. 31 *veil* \**volio* : *soleil*. Anger's work dates from 1212-1214.

2030. Cp. the Prologue to *Guigemar*, ll. 9-10 :  
*Cil ki de sun bien unt envie Sovent en diënt vileinie.*

2057. The 'author' is, of course, Henry of Sautre, and the *li* (l. 2059) is Gilbert. The 'monk' (l. 2060) is the one introduced at l. 2021. At l. 2063 begins the work of an anonymous continuator of the *Tractatus*, who speaks in the first person (ll. 2063, 2071, etc.)

The work of this continuator ends at l. 2184, at the close of the chaplain's speech. The subsequent matter is probably from yet another hand.

2213. The punctuation reproduces Lat. K : Si inquit magister infra. xv. annos deiceret magnam rem faceret.

2222. *perneit*. This, and not *preneit*, is to be read, since in the MS. the crossed *p* stands only for *par* and *per*, never for *pra-* and *pre-*. For the form, cp. *Reimpredigt*, p. 80, and the *Computus*, Introd. p. 97.

## ERRATA

- Page 40, l. 19 : read \*dulcius.  
“ 40, l. 22, for ‘a pretonic syllable,’ read : ‘a  
syllable in mid-word.’  
“ 45, l. 12, read : *deceivre*.  
“ 62. l. 244 : read *turnouent*.  
“ 88, l. 908 : for *a* read *e*.  
“ 109, l. 1453 : for *vissiuns* read *veïssuns*.

## BIOGRAPHY

I, Thomas Atkinson Jenkins, was born in Wilmington, Delaware, May 24, 1868. I received the Bachelor's degree in Arts from Swarthmore College, Pennsylvania, in 1887, and the same degree in Philosophy from the Wharton School of Finance and Economy of the University of Pennsylvania, in 1888. My studies at the Johns Hopkins University began in October, 1891, with French and Italian as my principal and first subordinate subjects. I entered the Romance Languages Seminary at New Year's 1892, and the following summer spent four months in Paris, for purposes of study. I continued my studies the following year with History as second subordinate subject, and held a University Scholarship for that year. In June, 1893, I received the appointment of Joshua W. Lippincott (Joint) Fellow of Swarthmore College for 1893-4, and by virtue of the same have been appointed a Fellow by Courtesy at this University. I have derived the greatest benefit in attending the Romance Seminary of Dr. A. M. Elliott, and from having heard the lectures of Dr. Matzke on Old French, of Dr. Adams on the Germanic Peoples, and of Dr. Bloomfield on Comparative Philology, to all of whom I take this opportunity to express my thanks.

*Baltimore, May 24, 1894.*













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Marie,  
L'espurgatoire Seint Patriz  
of Marie de France

